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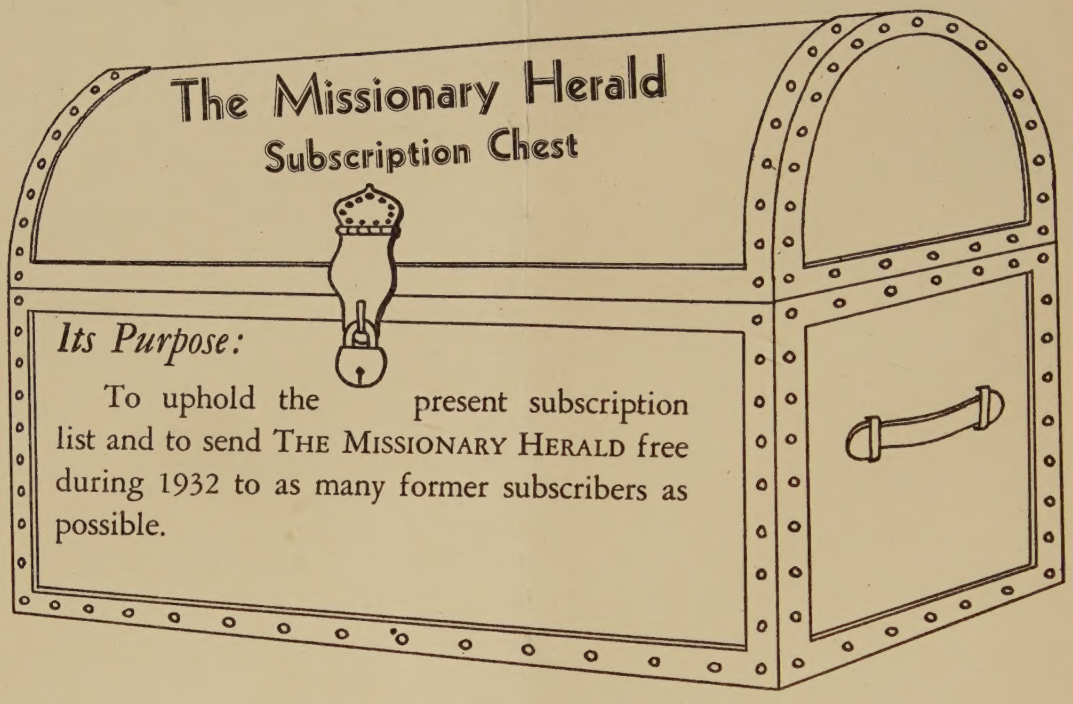
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Our March Number

as its cover indicates, has something of special interest concerning India. The long anticipated and most carefully prepared article by Secretary Clark on the Report of the recent Lindsay Commission to India is given the right of way. Dr. Clark takes such an advanced position on one or two points that we shall be surprised if the article is not widely discussed.

Following Dr. Clark's review is a message of special importance from Mrs. Emmons White of Aruppukottai. We trust that our readers will read that if they cannot take time for anything else.

Naturally the situation in China calls for a statement by Dr. Fairfield regarding conditions missionary-wise, and accompanying this we present a new map of China showing the Board's centers there with a list of the missionaries now in China.

Mr. Scotford of the Commission on Missions explains the Dollar-a-Member Campaign in the interests of the Home and Foreign Boards—a statement that Dr. Calkins' editorial prepared our readers for last month.

The noted Professor Jabavu of South Africa Native College at Fort Hare, Cape Province, comes into the picture to abide with our readers for some time to come, as indeed he abides in the hearts of those of us who had the privilege of meeting him when he was in America recently.

And speaking of Africa, don't fail to read the article on the awakening in the Machemeje field. Rev. Fred R. Bunker, former missionary of the Board to South and East Africa and now busy in independent missionary educational work in Connecticut, tells the story based upon letters received from the station supported by the Fairfield County churches.

The final article of Dr. Sheldon's series is being postponed till April for a reason that will then be evident.

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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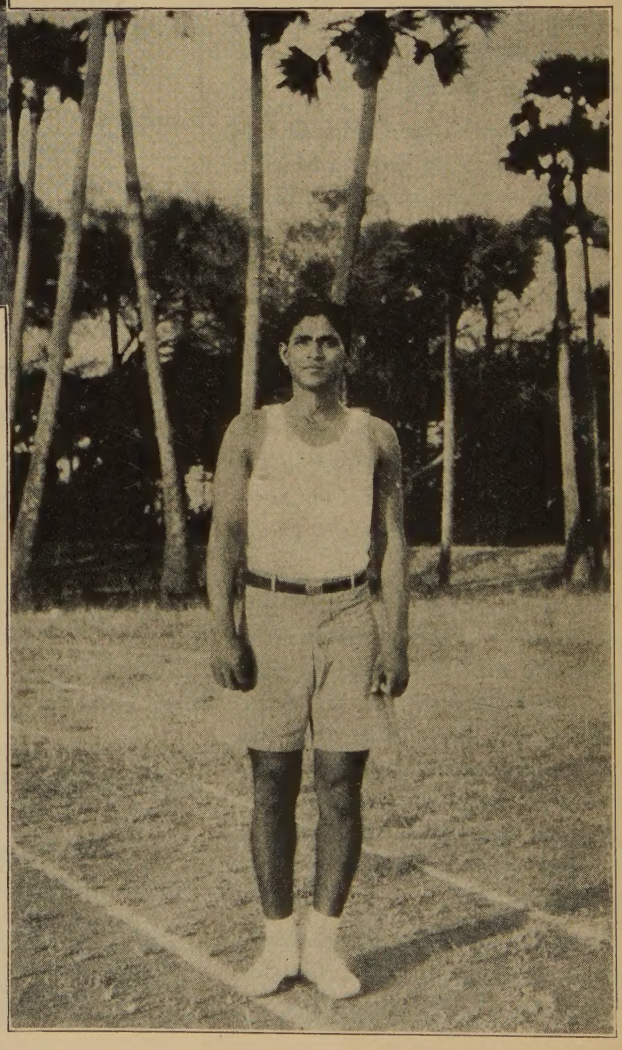
THE CHRISTIAN STUDENTS OF INDIA

Will contribute character and idealism and a spirit of service to the new India that is developing.

Above: Capron Hall girls, Madura.

Educational work for women was mentioned by the Lindsay Commission.



Below: A sturdy athlete in the American College, Madura.

This institution, with Pasumalai, is given a special task by the Commission.

The Christian College in India

By ALDEN HYDE CLARK

THE report of the "Lindsay Commission" offers a notable contribution not only to the future of the Christian colleges but to the entire development of higher education in India. It is the result of a thorough study by a Commission of eminent educators from Great Britain, America and India appointed in response to an appeal from the Christian colleges in India.

The College Faces Conditions of Difficulty and Promise

These colleges had been realizing with growing force the limitations under which they were working. As the report lays bare with entire frankness, increasing control by Government and university have been seriously impairing the educational position and religious service of the Christian colleges. The emphasis on examinations has been limiting the initiative of teachers, narrowing the aims of pupils and shackling the entire enterprise. The educational system has encouraged the coming in of a large proportion of teachers and students whose predominant interests are secular, thus seriously diluting the Christian influence of the college.

Do these conditions make it best for the Christian enterprise in India either to give up entirely the field of higher education, or to break away from the present university system? The Commission faces both these alternatives and gives a strong and well-reasoned negative to each of them. Even under the present limitations they agree with the Calcutta University Commission that the Christian colleges hold a place of very great importance in Indian education. The commissioners believe that it is possible to conserve and develop their invaluable service even within the present university system. Their contention is that the Christian college, in spite of the practical necessity of maintaining this connection, can regain unity of spirit and aim and play a vital part in Indian education. How this can be done in principle and in detail is presented with expert authority in the Report.

The Commission Shows a Way

The Commission desires to see the numbers admitted to the Christian colleges so restricted that members of the staff may have opportunity for close personal contact with their students. They suggest a balanced curriculum which may give students the experience of modern culture in all of its essential elements. Giving full recognition to the place of religious teaching and expression in the program of the Christian college, they offer for the rest a curriculum in which history should be at the center, with science on the one side and art and literature on the other, and with philosophy to bind the whole together. They recommend that the Christian colleges of India should face their present problem unitedly by the help of an all-India Council of Higher Education, and that the colleges of each province should also seek a coördinated program. Wherever feasible they favor combinations of colleges, and where this is not deemed desirable, they suggest definite plans for close coöperation in work. They lay emphasis on the growing importance of the work of the college in the training of leaders for the Christian Church. They urge a greatly increased Indian Christian element in the staff and a shift of the essential control of the colleges to India. These in briefest outline are some of the strong recommendations of the Commission.

Their most creative suggestion, however, and the one in which they offer their largest contribution to a new philosophy of Christian education in India, is that the colleges should reach out into the life of India by means of strong departments of extension and research. It is the conception of the Commission that the members of the staff of Christian colleges should

from time to time be set free from part or all of their ordinary academic duties in order that they might make studies of some of the problems which vitally affect the progress of the Church and the well-being of India as a whole. In this way the college is to be intimately and vitally related to the life of the community which it is called upon to serve. At the same time the professors of the Christian colleges are to be freed in part from the machinery of the present university system, their own intellectual life is to be saved from the stagnation resulting from second-rate work, and they are to be enabled to do creative service of first-rate importance. Such service is by no means new. Christian college professors in various parts of India have already been doing it here and there, but it has not as yet become an essential element in the purpose and plan of their colleges. The suggestion that work of extension and research should become a vital part of the service of every Christian college is a major contribution of the Commission to the possible future of Christian education in India.

In studying such a program as is here outlined the practical administrator immediately asks how it is to be financed. Obviously this type of education will be far more expensive than the more wholesale present program of the colleges. The Commission faces this problem of finance frankly and expresses the faith, which indeed it would be hard for a sympathetic reader not to share, that so large a program with such obvious possibilities of unique service to India will call out its own generous support from men of large means. Even without the special effort to secure large added support that is called for by this Report, I believe that many of the recommendations of the Commission will in some measure be carried out. Such a well-rounded, constructive program is bound to have at once a moulding effect on the plans and programs of the colleges.

Having said so much in regard to the outstanding service of this Commission, it would be less than candid if the writer did not point out aspects of their conception of Christian college education with which he does not find himself so completely in agreement.

Colleges Should Recognize Christianity Outside the Organized Church

A question is raised in one's mind by such a prominent passage as the following from the central chapter of the Report on "The Religious Influence of the Christian College":

"Forty years ago the deputation from Scotland that investigated the missionary situation in India asked the question, 'Is all the educational work calculated to draw men to faith in Jesus as their Saviour, and to a profession of that faith in baptism?' We have to ask the same question today and to determine as far as possible to what extent the Christian colleges are still effective in the new situation in which they now find themselves for the central purpose for which they exist."

This recognition by the Commission of "profession of that faith in baptism" as essential to the goal of the Christian college is confirmed later by another quotation in which baptism is defined as "joining a community, fellowship in and with which is of the essence of the Christian life." It is further brought out by the emphasis given to statistical tables of "Christian" and "Non-Christian" teachers and students and by the frequent use of these terms throughout the book.

The Commission does well to point out that Christian profession is not a matter of individual commitment alone but carries with it membership in a fellowship. The clear implication, however, that such membership in a fellowship means membership in one of the existing organized churches, entered by baptism, is one that the best thought of modern India would challenge. Immediately the considerable group of modern Indians, who have accepted for themselves the religion of Jesus but who have not regarded baptism as either necessary or desirable, would point to the Quakers and ask the question whether in the Society of Friends, which does not practice baptism, one would not find a Christian fellowship. They might also point to the "Fellowship of the Friends of Jesus" founded by Dr. G. Stanley Jones to meet just this need of those outside the organized Church and to the "Christi Darbar" started some years ago by the great Christian poet Tilak

for a similar purpose. It is impossible here to go into all the reasons why the thoughtful Indian of high caste, however complete may be his commitment to the religion of Jesus, is often repelled by the rite of baptism. It is enough to indicate that our emphasis upon it seems to many of the rarest spirits in India an evidence that we are concerned with externals—even that our work has as a primary motive the desire to add numbers to our rolls and build up a strong organization—rather than to spread the contagion of the religion of Jesus. It does not seem to me that the Commission treated with adequate consideration the growing and very important group of Indians who occupy this position nor their importance to the best development of the Christian Movement in India.

The remarkable leavening influence of Jesus and His religion on present-day Indian thought and life must be taken fully into account in making plans for the future of the Christian colleges. It is common knowledge in India that many outside the Church are more truly Christian than many within its membership. To seek to secure a predominance of "Christians," meaning baptized members of existing Churches, on the staff and in the management of Christian colleges in India may well mean to exclude some of the strongest and best disciples of Jesus, who would be in deepest sympathy with the essential Christian aim of the college.

My question in regard to such an emphasis as is given in the Report to baptism and membership in the existing organized Church is shared by a considerable and growing number of missionary educators and leading Indian Christians. The following comment is from the principal of an Indian college:

"There is a very strong emphasis (in the Report) upon the fact that the college exists to serve the Christian Church, or possibly to serve in and through the Christian Church. I am afraid that I am not wholly in sympathy with that emphasis. I sincerely believe in a closer coöperation between the college and other institutions of higher grade and the Christian Church. But the Church is neither an end in itself nor is it true that the college can and should serve primarily through the medium of the Christian Church. Both college and Church should heartily coöperate in assisting each other, but that coöperation should be primarily a mutual reinforcement in order that individually and conjointly they may fully and effectively serve the total community. Both college and Church must lose themselves in service if they are to become most fruitful in their work."

I am sure that this principal agrees with me in a conviction that the Christian Church has an all-important place in the future of India. We are in accord with the Commission in its recommendation that the College should become more closely related to the Church and make more conscious and definite efforts to train leaders for the Church. We share the Commission's desire to see the Christian community furnish a considerably larger proportion than it now does of both teachers and students. But we want to keep the door wide open for fullest and freest coöperation with all Christly men and movements in India, and are convinced that by continuing to take a generous view of the movement toward Christ outside the present organized Church the college can most effectively enrich and strengthen the Christian movement in India. In our view there is nothing more important for the progress of vital Christianity in India today than to have all Christian agencies primarily concern themselves and make it clear to Indians that they are concerning themselves with the deeper spiritual realities more than with any external rite or organization.

The Primary Aim of the Christian College Should Be to Meet the Immediate Needs of Its Students

In the second place the writer regrets that the Commission made its own the old phrase, *praeparatio evangelica*, as expressing the primary aim of the Christian college. True, the Commissioners make it clear that they are seeking to help the college to give an education that is intrinsically worth while. They point out that the rich, well-rounded education they recommend is both the best training for service to India and the best preparation for the Gospel. Therefore they feel that there can be a

substantial agreement between the aims of the university and of the Christian college. The fact, however, that the Commission lays so much emphasis on membership in an organized Christian Church reinforces the inclination of the reader, and especially the Indian reader, to construe the phrase "praeparatio evangelica" as meaning that the primary object of the Christian college is to prepare its students for a profession of the Christian faith in baptism. The endorsement and use by the Commission of the old figure of speech in which the Scripture teaching of the college is called "the spear head" and the rest of the curriculum the "well-fitted handle," lends itself to this interpretation. It seems to me unfortunate to sanction and give prominence to such a metaphor as this. It suggests a type of aggression that may not have been in the minds of the members of the Commission but will be suggested to many readers.

In developing its proposed curriculum in accordance with the conception of *praeparatio evangelica* the Commission begins by arguing that history should be the central subject, since Christianity is an historical religion and a grasp of the meaning of history would help to meet the tendency of Indians to regard all religions as the same. The rest of the curriculum is then built around history. On purely educational grounds, this curriculum as outlined by the Commission seems to the writer to offer a most valuable contribution to the future of Indian education. He agrees that if it can meet with acceptance by the universities, it is calculated to give new meaning to all college education in India.

The fact that the Commission has stated that "preparation for the Gospel" is the underlying principle on which it has framed this curriculum will add greatly to the difficulty of securing recognition and support for it. It would be far more acceptable to India to frame the curriculum in answer to the question "How can Christian colleges best express the Christian spirit in meeting the manifold needs of their pupils and of India?" A curriculum framed in answer to this question might well be much the same as that offered by the Commission, but it would be framed on a principle which progressive Indian leaders would heartily approve rather than on one which they would as heartily disapprove. It is a principle which seems to me educationally sound and calculated to attract Indians to Christ.

The result of the Commission's emphasis on "preparation for the Gospel" as the primary aim of the Christian college and of its failure to give any considerable place to the Indian who accepts the religion of Jesus without joining an existing organized Church is that the Report has immediately been subjected to severe criticism in India. The *Indian Social Reformer* comments on it in a way that does not seem wholly fair, yet almost surely reflects Indian liberal opinion. It says:

"The more important question to our mind concerns the religious rationale for these colleges. If they are to work as a leavening influence they will have an important and honoured place in the scheme of Indian education and life. But it must be borne in mind, that the leaven fulfills its functions by losing itself in the lump it leavens. If the object of the college is to make proselytes, they have no future. Christian missions will be able to give Christ's message only when they cease to be preoccupied with making converts rather than with exhibiting the spiritual fullness of the life of Jesus. . . . Christian colleges, if they are to function as a constructive influence in India, should recognize freely the right of Indian thinkers to understand and interpret Christ's teachings in the light of their own religious instincts and traditions. But the Commission's outlook is different. . . . It is no satisfaction to them that Christ's ideas have a large part in the progressive movement in Hinduism. It is not enough if the soul of India is deeply imbued with the spirit of Christ. . . . This is not an ideal which will appeal to intelligent people among Europeans or Americans. It is, of course, totally repugnant to Hindus."

In a later article this paper hints that an India that controls her own educational policy will not be likely to continue grants from public funds to colleges with whose aims she is not in sympathy, nor to favor any effort to impose an

unwelcome policy by means of funds raised outside of India.

Because of elements in the Report which seemed to the *Reformer* "totally repugnant," this influential paper has failed to give recognition to the great positive values for all education in India of many of the recommendations of the Commission. It seems to me little less than a tragedy that these great values should be thus obscured.

Christian Colleges of Different Aims are Desirable

A third question grows out of the other two. The Commission has been very quick to recognize that different colleges in India, because of varying personnel, equipment and situation were qualified to render different services and has made recommendations accordingly. The Report does not seem to me to give adequate recognition to the validity of different ways of defining and working toward the accomplishment of our underlying Christian aim. Surely, there must be room here also for different points of view and different experiments if we are to give the Spirit of God free scope. Obviously educators who share the point of view of the principal whom I have quoted above could not work to advantage in accordance with some of the conceptions of the Commission as he now interprets them. A danger against which we must jealously guard, in seeking the advantages of common approach to Christian education in India as recommended by the Commission, is that of ironing out hopeful variety in the interest of conformity. There is scope in India for the Christian college of the semi-monastic Ashram type, the predominant element in whose staff is a closely knit Christian brotherhood. There is also a great place for the Christian college with an equally strong Christian purpose and influence but with a staff and plan that will be more catholic. It seems to the writer vitally important to guard, from the beginning of new plans for coöperation, this principle of desirable variety in the statement of the Christian aim, as well as in the program of work.

Secondary Education Should Not Be Dominated by the College.

There is one other subject with regard to which the writer feels that a certain degree of caution is necessary. The Commission in a few pages gave brief consideration to the high schools of India and made valuable recommendations in regard to them. It further suggested that in the future secondary education should be considered in connection with college education. It is, of course, clear that secondary education has a very close relationship to college education. It is also clear that secondary education, especially in so poor a country as India, will not for most pupils lead to the college. It scarcely needs to be argued that secondary education in India is now far too much under the domination of the college. Indian education could learn much from the Japanese system, which has recognized in a more realistic way the needs of a comparatively poor country and gives more satisfactory training to the great majority who cannot go through college. What is necessary in order to determine the best future development of secondary education in India is to consider it in its relation to every other grade and type of education and in its relation to the needs of all its pupils. To allow this discussion to be dominated by consideration of its relation to the college alone would, therefore, seem to me to be a major mistake. On the other hand, to study all education above the primary grade together in order to secure a better coördination of the whole would be beneficial to college and secondary school alike. There is reason to believe that it is this broader conception that was in the mind of some of the Commissioners in their recommendation for considering the secondary school with the college.

Having ventured to voice a degree of disagreement with some of the attitudes of this Report, I want to emphasize again its great positive values. Perhaps I can do this in no better way than by quoting a paragraph in which the Commission has summarized its view of the possible place of the Christian college in the future life of India. It is a view that will commend itself in India as well as in the West.

"To give the students who come to them a sound education, to open their minds to the opportunities of service which are all about them, and through contact with the Gospel of Jesus Christ to inspire them with the spirit which will enable them to render that service effectively; to furnish leaders for the Christian community, which in its growing numbers and enlarging influence is becoming a factor of increasing importance in India's national life; and through the studies of its scholars into the baffling problems —economic, social, and religious—which cry out for solution, to lay a firm basis on sound knowledge for wise action: this is to do for India what India most needs."

You Can't Give More Than Everything, Can You?

By RUTH PARKER WHITE

WHEN I think of the condition of the Indian workers, I can hardly keep back the tears. I do not know how it is in other Councils of our Mission, but for even longer than the past two years the Indian workers have often gone without their December salary because there was no money with which to pay it. These past two years, since the cuts, it has been much worse. In several pastorates the workers have received neither November nor December salaries. Most of the wives have had their small salaries stopped.

Sunday afternoon a man who has worked for nineteen years in our Mission came to see me. I cannot get the sight of his face out of my mind. His wife has received no salary since August. He has foregone both his November and December salary. Now, in the light of the further cut, his work is to be stopped! At this time of year it is impossible for him to get Government work.

Saturday another worker came for advice. He has five dependent children and is far, far in debt. His wife is to receive no salary from January. Not one month only—she is to forfeit twelve months salary! Even in the past we have had to help the family to make both ends meet.

Give till it hurts? You surely can't give more than everything, can you?

And last Wednesday I sat in the Local Council meeting and saw the patient resigned face of another catechist as the Council voted to stop the pay of his wife, which in his case is nearly half the family income.

It seems to me that it cannot be the will of God to ask these people to give more than they have been giving. Speak of the spiritual value! I think there is not much spiritual value in an empty stomach. If these catechists had been living in even semi-comfort for the past years we might think that a year of starvation might be good for their souls. As it is, they have been so near the borderline of starvation that to ask them to give up any more than they have already given up is too much like trying to run a sweat shop.

One of the pastors came to me two weeks ago. His little son, of Robin's age, was ill. He said, "I cannot take him to the hospital even though it means that we shall lose him if we do not go.

NOTE: This article gives a picture of the effect of reduced appropriations in a rural field in South India where the work has been in charge of the Local Council of the Indian Church. In such a field the reductions in the gifts of the church members and in other local resources caused by the present depression aggravates the effect of the present cuts in the gifts from America. In the central institutions of the Mission the workers have been receiving their full salaries and have not been suffering as the workers here described have been. Sometimes, especially in the country fields, the wives of pastors and teachers act as Bible women and as such receive a small salary.

I am still in debt for the time we took him in to the hospital last year." That pastor has been without one or more months' salary for the past two years. He did not complain about his lot.

Those of us missionaries who are in financial charge of work feel the cuts the most, for often it means added drain on our own pocketbooks. But when we see the Indian workers struggling so bravely, we cannot complain personally. But I do complain on their behalf. And if we shut down work already begun we are not fit for the Kingdom of Heaven. We are leaving the sheep without a shepherd.

I think that if people at home can only realize how conditions really are out here, they cannot help doing more than they are doing.

First-Fruits at Machemeje

By FRED ROBERT BUNKER

A GREAT spiritual quickening has taken place in our East Africa Mission during the past year. It began at the new station in that Mission, Machemeje, down in the Portuguese Lowlands, and spread into British Rhodesia, whole kraals and families becoming Christian. The entire country was stirred.

The Denial

A group called the Chitikinya Christians, who had suffered intense persecution for several years, were driven from a sugar estate some time ago and took refuge on the Machemeje "farm" which had been purchased for the starting of a missionary station by the Mission and the Fairfield Association of Connecticut.

Here they built themselves a fine village and were very industrious and very successful. But with prosperity and preoccupation with their farming came loss of the devotional spirit, lethargy about spiritual matters. Their faith grew cold. Dissension arose in their midst.

The missionaries at Mt. Silinda wrote them urging the factions to become reconciled, and last February the quarrel of four years' standing came to an end; forthwith one of the Chitikinya Christians was sent to Mt. Silinda to be trained to become the pastor of the rest.

The Pentecost

Soon after, the older men were praying together on a mountain at night when the power of the Holy Spirit came upon them all. As they relate the story, they were told that God had heard their prayers and would answer them, that God had said they were to keep on praying and were to bring the younger members with them, and that a leader who was humble might be chosen for special service. So they kept on praying, younger men, among them Chaviari and Paulo, and women being added to the group.

Again the power of the Holy Spirit came upon them, and it seemed that Paulo was to be the one chosen. Later, however, Chaviari (Xavier) had a wonderful experience, when he was told, he says, by God, that like Moses he was to save his people. Paulo and several others testified to having seen in visions a glorified Xavier leading the others, so Paulo handed over his authority to Chaviari, who was accepted by the group. He said that God told him he should not call the people, that from all directions they would come to him, and hundreds *have* come to his kraal to hear him preach, have there confessed their sins, and have returned home to utterly changed lives. The leading Christian men spent most of their time at the kraal, praying and reading the Bible together and dealing with the companies of people from places as far away as Beira and Sofala.

"Went About Preaching the Word"

Next, one or two of the group at Chaviari's kraal went into Rhodesia, and a similar movement started in an outstation, Makoho.

Machemeje Views

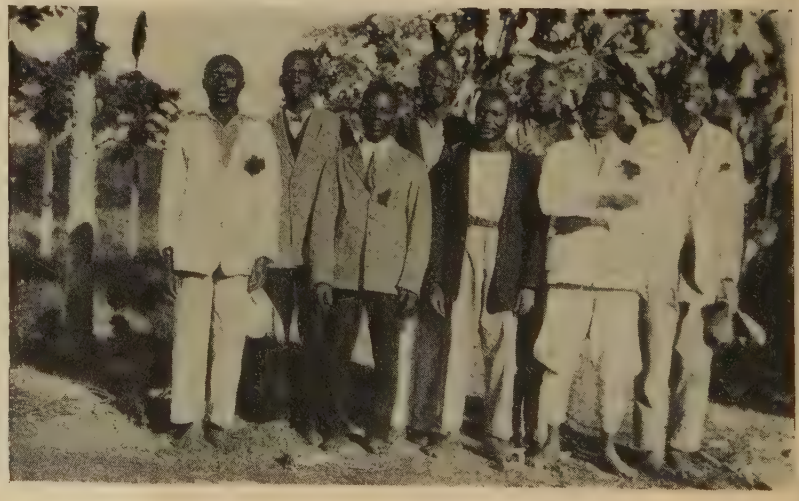
A Christian village on the Machemeje Farm. A result of the work of returned laborers from Johannesburg.

At left: Mr. Bunker gets next to the old chief Machemeje.

At right: Kaffir corn on the Farm.

Left to right: Messrs. Marsh, Lawrence, Dixon, and Fuller of the East Africa Mission; also, Mr. Patras from whom the farm was bought.

Some Chitikinya Christian leaders. They helped along the revival.



From Makoho three of the leading men went to Chikore and Mt. Silinda and held services. Evidence of the Spirit's working was felt on the very first night. More than half of the four hundred and fifty of the pupils in Mt. Silinda Institute received some special blessing during the week. In the past there have been some very emotional and hysterical times at revivals there; this one has gradually changed to a saner and probably more lasting experience, for the change in the lives of those schoolboys and schoolgirls was quite evident.

Those whose hearts were put right were fired with a desire to tell others, and three groups of volunteer girls went out to the homes of the people. Two boys went on an extensive tour, visiting a hundred and twenty-six kraals and talking with over six hundred people. Little groups all over the country began to live the Christian life in the midst of the heathenism all about them.

"Feed My Sheep"

"What burns itself into my heart and mind," writes one of the missionaries in Gogoi, "is the state of ignorance and isolation in which the young converts are living in the scattered groups; their great need of instruction and shepherding. They know so little of what it is that they 'believe' that they are in great danger of being led astray. They have no way of gaining knowledge of what it means to be a Christian except as they can teach each other." And this danger is a very real and present one, for dissensions have already sprung up, charges of witchcraft have been made, and Chaviari is in prison on some charge or other.

The Spirit of God is working mightily in that land. All through that Lowland region these little groups, without missionary or evangelist, with uninstructed native leaders, are doing their best to live the Christian life, in the face of police suspicion and persecution, encompassed by their age-long superstitions and traditions of darkness and evil.

Will the Christian Church not send out shepherds to feed the scattered flocks?

United We Stand

By JOHN R. SCOTFORD

THE good people who read THE MISSIONARY HERALD do not need to be told that both the American Board and the other missionary agencies of our churches face a most puzzling financial problem as they look towards the future. The year 1931 closed with a marked shrinkage in receipts and the prospect of diminished giving for 1932. Budgets are being reduced, but no one knows when the turn of the financial tide will come, and it hardly appears wise to scuttle the ship just because the waves are high. To keep the nautical figure, the part of wisdom seems to be to trim our sails as much as possible, but at the same time to stay on our course so that fair weather may find us somewhere near where we ought to be.

Meanwhile, what shall we do about last year's loss, and how may we avert a similar one for 1932? At the recent mid-winter meeting of our leaders two truths were brought out:

This is no time to look for large gifts. Much of the wealth of the country seems to have melted away, and the remainder is hibernating against the return of better times. The public is sick and tired of "drives," "campaigns," "quotas" and all the money-raising jargon which we inherited from the war.

Today our chief hope is in the small giver. His heart is in the right place, and his pocket is not always empty. The "low cost of living" is promising some relief to those with fixed incomes. For 1932 our reliance must be upon the many rather than the few.

To meet the situation our State Conferences

in co-operation with the American Board and the Home Boards are asking every member and friend of our churches to make *a special contribution of one dollar* during the spring months. Coin cards by means of which the dollar may be laid by, a dime at a time, will be distributed in the churches during March and collected during April and May. The dollars so gathered will be divided between the State Conferences, the American Board and the Home Boards in accordance with the accepted percentages. The money will be used *to recoup last year's loss and to forestall a deficiency on this year.* It will not count directly on the apportionment.

If this plan could be carried through to the last man it would solve our problem! Our churches carry on their rolls one million names —and *a million dollars would wipe out last year's shrinkage in giving of $459,000 and avert a similar occurrence for 1932.*

Of course this is not as easy as it looks. Some churches are constitutionally slow to coöperate, and many ministers are exceedingly timid about asking for money. There is much "dead wood" on our church rolls. To find all of our million members and collect a dollar apiece would be an impossible task. On the other hand we have many good friends who have never formally united with the church, and there are swarms of children in our church schools who would positively enjoy tucking away ten dimes in those neat little folders. There is no rule against even toddlers contributing their dollars. To expect a million dollars to roll into our treasuries next May would be foolish, but *if we all work together* there is no reason why several hundred thousand dollars should not arrive.

The secret of success in this movement is to get everybody into it—and *this is the point where the readers of the "Herald" can be of great assistance.* If you look with favor on this idea, tell your pastor so! A word or two from the laity will often change irresolution into resolution on his part. If he feels that some of the people in the pews are with him he will make a much more effective appeal than would be the case if he suspects that he is "going it alone." And here is an undertaking where everyone can help, not only in the giving, but in the distribution and collecting of the cards. If the folders actually get to the people, and are duly called for again, very few of them will come back empty. We may be hard hit, but most of us can spare a dollar for the maintenance of Christian enterprises at home and abroad.

We can also speed the success of this plan by *creating the right psychological atmosphere.* The devil and the militarist are quite successful in using the subtle force known as "suggestion" to further their ends; why should not the saints do likewise? If we indicate by our words and by our bearing that "Everybody is doing it," pretty nearly everybody will do it. People quite generally live up to our expectations of them.

Coöperation is the secret of success in this undertaking. The mechanics of the plan have been reduced to a minimum. The only "overhead" is the printer's bill and the express charges. No man or group of men can "put over" an enterprise such as this. It can only prosper as everyone who is interested lends both a hand and a tongue.

Involved in this undertaking are *two rare opportunities.* It affords us a chance to act on our faith, to express our convictions by word and deed, which is always good for the soul. But it also opens the door to a wider constituency for missions. Here is a chance to convert doubting Thomases, to make a personal presentation of missions to those who have never given to them before. The first dollar is the hardest to get. The second and third and fourth may not come easy, but they come easier. Now is the time to gather in those "first dollars" and thus lay the foundation of a broader support for our widespread enterprises when the sun rises on a fairer day.

Jabavu Comes—Sees—and Conquers

By DOROTHY P. CUSHING

"VENI, vidi, vici!" said Caesar.

"Veni, vidi, vici!" might echo Jabavu.

Caesar was speaking of Pontus. Jabavu—Davidson Don Tengo Jabavu, professor of Latin, social anthropology and seven African languages; editor; and indisputably the outstanding Bantu leader of South Africa today—Jabavu might be speaking of the United States.

A sane man, well balanced, self-controlled.

A jolly man, with a rollicking laugh.

A winsome man, yes, a truly lovable man—courteous, human—that's Jabavu of South Africa—Christian gentleman.

He came here in January to speak to the Student Volunteer Convention in Buffalo. He didn't have a leisure moment. "There's *one* thing," he said with his inimitable chuckle, "there's one thing I have learned about you Americans—you know how to make people work!"

The students liked him.

All the progressive Christians in the churches liked him.

The newspaper reporters liked him.

Everybody liked him—because they sensed his friendliness and knew he liked them.

"A vibrant and engaging personality," said one newspaperman—a white.

Jabavu is 46 years old—we say so right out in meeting, because he does. He boasts about it! "If I tell you how old I am," he jests, "perhaps you will respect me for my age!"

And to call him Jabavu sounds just right—he calls himself that. Because after all there is only one Jabavu, as there was only one Aggrey. Titles take away his originality.

Who Is He?

Just who is Jabavu? He is a third generation Christian. His grandfather was converted from heathenism by the missionaries—a grand old man. His father founded a native paper "Zabantsundu," or "Native Opinion," of which Professor Jabavu is now the editor. When the lad had finished work in the mission schools and was ready for college the door of opportunity for higher education was slammed in his face in South Africa. "No black men admitted," they said.

But if Jabavu's father had been unable to obtain the education he coveted for himself he did not lack in determination. His son was going to have what he did not—so, at great financial cost and much sacrifice, he sent him to England. Like an exile from his own land he sailed away, to return later with two degrees (one from London University and one from Birmingham University).

He came back just in time to witness the founding of the first college of university grade for black men in South Africa—namely the institution where he now teaches.

For sixteen years now he has taught enterprising black youths—the only black man on a faculty of 40 at the South African Native College, Fort Hare, Cape Province, South Africa. His pupils have gone out as teachers, and now they in turn are sending back pupils to sit under him.

Newspaper Man Enjoys Clicks

We said a while ago that Jabavu teaches *seven* native languages—he does. They are Zulu,

Suto, Chwana, Pedi, Ronga, Matabeli and Xosa —the last named is his own dialect. It has one of those fascinating clicks which slide out of his throat with no effort at all. "Sounds like something coming out of a bottle," said the reporter. Then Jabavu gave him a whole sentence chock full of clicks. It meant, "A wild cat rolled on the green grass and broke his collar bone." Frankly, it sounded as though he must have broken every bone in his body. "It consisted entirely of a series of guttural clicks," said the Globe man, "it sounded indeed like something in violation of the Eighteenth Amendment."

Jabavu Is Color Blind

"Coöperation" was the watchword of Aggrey, and "coöperation" is the watchword of Jabavu, whose sympathy with both black and white, whose intelligent understanding of both points of view, sees a meeting place in the principles of Jesus. Jabavu is color blind. He does not hesitate to condemn wrong or inexpediency among the blacks—neither does he hesitate to condemn it among the whites.

"I still regard myself as a missionary sent by my father among my own people," he declares. "Yet I have a larger interpretation of a missionary than some—I feel it is the duty of everyone as a Christian to spread the Kingdom of Jesus over the world. That does not bind us to one locality, but it does bind us as neighbors, whoever our neighbors may be . . . 'I educated you to be a missionary to your people,' my father said."

He Laughs It Off

"It's more dramatic sometimes to keep cool and smile at a man who insults you," said Jabavu.

It's hard to imagine anyone, anywhere, insulting Professor Jabavu or denying themselves the pleasure of his friendship. But these things do happen, as they happen to millions of his black countrymen in that section of Africa where the white man sees the handwriting on the wall and believes that by repression he can wipe it away.

But Africa will find a way out, Professor Jabavu maintains. Africa does not travel by leaps and bounds. Africa is conservative. "We have never really gotten off our ancient anchorage," he says smiling. "The salvation of Africa and perhaps of the world, lies, I believe, in the young university graduates. They are the ones who are looking at this whole racial problem from a dual point of view—Christian and scientific. They refuse to be influenced by biased elders."

A Finger in Many Pies

In addition to his teaching and his journalism, Jabavu is consulted frequently by Government in matters relating to black and white. He was at the Jerusalem Conference. He is fighting the vicious color bar.

He has already founded native farm associations in thirty centers at the price of many arduous trips on horseback and afoot in coöperation with an American Negro co-worker. It was painfully apparent to his eyes that the native farmer needed a hand-up. Jabavu had acquired some valuable information at Tuskegee when he visited the late Booker T. Washington, and this he has put into practice. He has organized the native teachers into an influential union federation. In all his work he is aided and abetted by a well trained and charming wife.

Men Much Alike

"Men are the same the world around," declared Professor Jabavu with a chuckle. "Mrs. Jabavu taught the wives how to cook new and appetizing dishes, withal inexpensive, and there was a great increase in marital happiness. She also taught them how to make suitable but cheap furniture and rugs. She gave lessons in making pig fat into soap, which is very expensive."

Infant Deaths

Together the Jabavus are raising the infant mortality scale through teaching hygienic living.

"You would be amazed if I told you the death rate of babies among my people," he declares. "Where I come from the average rate is 60 or 70 per 1000 for the whites and 240 to 600 per 1000 for the black people. In Johannesburg

Dr. and Mrs. Jabavu

Bear upon their hearts the women and children of Africa.

Mrs. Jabavu works especially for better home conditions: better cooking, soap and cleanliness, healthier children. Infant mortality is tragic in Africa.

Some types of West African women.

the European inspector claimed that 900 babies out of 1000 died within eight months. If you knew the conditions under which these babies in the towns are born you wouldn't be surprised at these figures.

Civilization Costly

"In the old days the mothers had plenty of milk supplied them because they had cattle; also vegetables. When the black man came to the city to act as servant to the white man he found he was not allowed to keep cattle. Therefore he must buy his milk. But milk is costly, so it was a case of buy a little or go without. Town life also shuts them off from green healthful food.

"Yes, civilization has been a costly thing for the native black man: costly in money because he must wear more clothes, he must live in different habitations; costly in health because he is often cooped up in unsanitary, squalid, sunless quarters; costly in life, because disease and ignorance snuff out the lives of babies and adults alike."

Africa a Land of Contrasts

Perhaps in no other land in the world are there more interesting contrasts than in Africa. Side by side, literally, hardly three miles from each other, you may see villages in the most primitive state. Then a little further on, more advanced groups and finally the vanguard of progress represented by Professor Jabavu and men of his type.

"In showing pictures of Africa I think it only fair that all these stages, the primitive, the transitory and the vanguard, be shown so that people may view the product of their work," says Professor Jabavu. "We are proud of feeling that we are the product of Christian missions, and we wish to be shown at our best as well as at our worst."

Which brings us quite naturally to the question of devolution.

Out of a population of six million black people there are two million Christian and four million pagan. Professor Jabavu sees this great field open for work. But he believes it a wise policy to give the people as much chance as possible to use their own initiative.

"Yes," he states frankly, "it *is* a risk to entrust black people for the first time with responsibilities, but I think if you pray for them they will succeed. We must look ahead to the time when the missionary may withdraw from the field, and the people of the country shall have so developed the work as to carry on for themselves. We are thankful to you indeed for what you have done and I for one am anxious for you to continue helping us. But the missionary today may need a new orientation. He came first with the Bible and hymnbook. He now must needs add agriculture, social service, and perhaps medicine to his armor. We want you more and more—*but* with the new emphasis, training us to become efficient enough to help ourselves."

"Remember—while you are bringing in your leaven of good news and good work among my people, the devil is also sowing seed and bringing in his leaven—people who call themselves Communists and Bolshevists, who have put a knife to the throat of mission work. They come to teach our young men their doctrines.

"We must train more nationals to carry on the work. Let us not stand between the native people and progress. The American Board, in my opinion, seems to have anticipated this long before the others. It has been practicing this as a policy to give the black man all the chances he can take to show what he is made of.

"Yes, yes—there is risk, there is danger. There is always the risk in these things. But if you take too much account of the hazard and the danger you never get anywhere. Your work itself is built on risk. It was a risk when you first went out to Africa to establish missions—a risk of failure. You might succeed or fail—but the church behind you was praying that you would succeed and that is why you did succeed, I believe."

No Real Success Without Prayer

"I don't think you can ever really succeed without prayer. The older I get the more I realize anew the value of prayer. If we depended wholly upon our physical and mental abilities we would not get much done. We should depend more upon spiritual forces. If

Men like these show rare skill and courage on hunting expeditions. Dr. Jabavu finds great promise in his people.

we lived today in a world that prayed, we would not now be facing the perplexities that confront us."

Professor Jabavu added, "There is much careless criticism of mission work heard today, sometimes from my own people. I am always reminded of what a friend of mine once said, 'When you are going to criticize anybody do two things first: pray; criticize yourself. Then, when you begin on the job of criticizing someone else you find there isn't much ground left.' "

Loyalty to Church

The Wesleyan Church, like the American Board, seems not to have "pampered" the native Christians. They now have a strong native church fast becoming independent. The people make sacrifices for it. "When I returned from England I found my old grandfather, a Wesleyan, almost starving, with his clothes in tatters. I immediately gave him money. He took it joyfully and said, 'Thank you, my grandson. Now I can pay up my debt to the church.' It took my breath away. Here he was, an old man, poorly off, almost starving, yet he would starve in order to keep his name clean in the church."

Not Actively Concerned with India

"Quite disinterested, purely a spectator," declared Jabavu when questioned as to Africa's attitude toward India and her struggle. He hastened to add, however, raising a hand dramatically to his forehead and peering into the distance as though spanning with his gaze the Indian Ocean, "we say, 'Ah, there is a dark-skinned race struggling to free themselves from white domination. We sympathize with you; we watch with keen interest. Godspeed!' But that is all."

What He Thinks of Us

We always wonder what visitors to our shore think of America. We usually find out, sooner or later! And almost always the comments are not calculated to inflate us. But Jabavu comes from a background of South Africa where have been years of bitter fighting against laws that prevent the black man from owning land, except in small, undesirable, restricted areas; from keeping a shop; from working machinery—and so on down the line.

The inhuman color bar—so Professor Jabavu, after visiting the South can say:

"The United States, with all its faults, is *just* to the Negro. There is no law against his buying land, opening a store or engaging in any line of work. What annoyances and unpleasantnesses he suffers are but pin pricks in comparison to my country. The only bad thing I can say against the United States is lynching. When I say that I am finished."

Professor Jabavu is evidently referring to *legal* not social status. He is not ignorant of the fact that the black man in America cannot always do what he pleases, but he feels that the restrictions imposed are at least not *legal*, and not supported by the majority of the people.

"The League of Nations, ineffectual as it may be at times, is the only hope of the future," he concludes. He wishes ardently that the United States would join the League, for he feels that, unquestionably, we would wield a strong influence and would plead the cause of his people.

SONG BY VIKEYA, A WOMAN OF KAMUNDONGO, ANGOLA

Ku Tekava akandu
Kutima wange;
Yesu, ove Umbueti
Yange ocili.

Sanjuise ocili
Sanjuise ocili,
Yesu, ove Umbueti yange
Sanjuise ocili.

Blackness of sin
In my heart,
Thou my Staff
Truly art.

Make me happy indeed
Make me happy indeed!
Jesus, Thou my Staff!
Make me happy indeed!

A New Foreign Missions Conference?

THERE was a suggestion of newness of life in the Foreign Missions Conference of North America at its thirty-ninth annual meeting held in Atlantic City, January 12 to 15.

1. In the first place, there was no little talk behind the scenes of such a reorganization of the Conference as would confine the meetings in the future more to Board executives and consequently produce a more thorough and perhaps more intimate discussion of the most pressing practical problems and policies of mission work. Such would call for a change in the present Foreign Missions Conference. Possibly that body would hold its meetings quadrennially or once in every seven or ten years; possibly in its place would be a corporation representative of all the Boards of the United States and Canada, with an Executive Committee similar to the present Committee of Reference and Counsel; possibly, however, there might be merely an enlargement of the Committee of Reference and Counsel which is already a corporation in itself.

Whatever might be the ultimate plan, it was clear that there were enough prominent Board executives in favor of a change to make necessary the consideration of a plan of reorganization. The result was an election by the Conference of a "Committee of Seventeen" with the understanding that this Committee would go into the whole matter of reorganization, involving changes in the Constitution and in procedure in general, including the Foreign Missions Conference headquarters at 419 Fourth Avenue, New York, its functions and staff.

It might well be added that some consider the question of substituting a new corporation for the Foreign Missions Conference a relatively minor one. They hold that the chief emphasis should be laid upon the task of discovering a plan for a closer cooperation of the boards, a hint at greater unity even, in the face of the common perils and problems faced by the cause of world missions today.

2. Several new faces appeared in the Conference, and new names upon the program. It seemed rather strange not to see the names of John R. Mott and Robert E. Speer. The former, to be sure, gave a commanding address in connection with the report of the International Missionary Council of which he is the head, but the latter did not give a stated address. The program was in the hands of younger men and women, and while it lacked much of the inspirational quality that the grand old guard has always introduced, it was clear that there was real leadership there nevertheless.

3. There was a new method of procedure also. The Committee of Arrangements was indebted to a professional for this, and it worked so well that it is likely to be repeated. The Wednesday and Thursday morning sessions were given over to what were called "Platform Round Table" sessions, and the afternoons to "Conference Forums." In the former, eight or ten were gathered around a table on the platform in the sight and hearing of the entire Conference. All the discussions were confined to that Round Table group, though doubtless many in the audience often wished to interrupt. In the afternoon Forum any and everybody had his chance on the same subject as that used in the morning at the Round Table.

These Round Tables and Forums were greatly assisted by the Missionary Research Library which prepared two pamphlets on the two subjects discussed, namely, *Values and Problems in the Use of Foreign Money,* and *Changing Conditions and the New Missionary Personnel.* The question of the use of money was referred by the Conference to the Committee on Research for further study.

4. Another welcomed feature of this Foreign Missions Conference was the reduction of the number of subjects for conference to a minimum. Instead of trying to cover everything, the Conference focused upon the two subjects named above, and in the evenings, upon Rural Work under Dr. Butterfield's leadership and upon the proposals of the Commission on Christian Higher Education in India.

Other Features

The inspirational addresses on the program were confined to Tuesday evening, the 12th, the opening session of the Conference, and to Friday morning, the 15th, the closing session of the Conference. In the former, Dr. Oscar M. Buck of Drew Theological Seminary and also the Secretary of the Commission on Higher Education to India, together with Dr. T. Z. Koo of China, brought much inspiration on the issues confronting the world mission of Christianity. This was true also of Professor D. D. T. Jabavu and Dr. J. H. Franklin who spoke Friday morning: the former, on "The Meaning of the Cross in the Life of the World Today"; the latter, "Can We Go Further Without Sharing More Fully the Sufferings of Christ?"

The officers for the ensuing year are: Dr. P. H. J. Lerrigo of the Northern Baptist Board, chairman; Rev. Charles D. Bonsack of the Church of the Brethren, Elgin, Illinois, first vice chairman; Mrs. Gilbert Ferabee, Church of England and Canada, Montreal, second vice chairman; Rev. Leslie B. Moss, New York, secretary; Rev. Harry C. Priest, Toronto, recording secretary; James M. Speers, New York, treasurer; W. Henry Grant, New York, honorary secretary.

The budget as presented by the Committee of Reference and Counsel, amounting to $60,-317, was conditionally adopted, on the understanding that if certain funds expected from the Boards and others were not forthcoming, it would be reduced in expenditures to the anticipated receipts of $54,617.

A request of the Federation of the Woman's Boards of Foreign Missions that a committee be appointed by the Foreign Missions Conference to confer with the Federation with reference to the appointment direct of missionaries to national councils in the various fields abroad was favorably acted upon, with the understanding that other questions calling for closer coöperation between the Conference and the Federation would be in order.

The number of boards represented at this meeting in Atlantic City was only fifty-eight. There were 165 delegates who with 101 corresponding members and speakers made a total of 266.

Some Resolutions

On the Kingdom of God Movement in Japan

That the Foreign Missions Conference of North America in its annual session at Atlantic City, New Jersey, January, 1932, has received with deep interest the message from the National Christian Council of Japan delivered to it by the Rev. Dr. William Axling, commissioned by the Council of Japan for this service. The Conference has followed the Kingdom of God Movement from its beginning with gratitude and expectation. It has noted the emphasis laid by the Movement upon the full statement and application of the saving gospel of Christ and the call to its service of large numbers of laymen among the Christian believers of Japan, and has found in this Movement inspiration for better service and more daring plans in the West. The Conference desires that Dr. Axling shall convey to the National Christian Council of Japan assurance of fraternal support of the Kingdom of God Movement. We commend our brethren of Japan to the gracious leadership of the Holy Spirit as they seek to take the things of Christ and show them to the people of their beloved land.

On Flood Relief in China

That the Foreign Missions Conference of North America endorse the action of the Committee of Reference and Counsel in associating this Conference with other organizations in establishing the Committee on "Flood Relief in China" and thereby expressing deep concern for the flood sufferers in China;

That this Conference urges the boards and societies, members of the Conference, to seek every means of giving more adequate relief in this appalling calamity;

That this Conference recommend to its constituent members the transmitting of all contributions for this purpose through the joint committee on "Flood Relief in China," in so far as this is possible in accordance with the purpose of the donors; and

That the Secretary of this Conference be

hereby instructed to obtain from each board and society a report of the amount of the total contributions each board and society has received for this purpose, including both the contributions forwarded through the joint committee on "Flood Relief in China" and also forwarded directly to China, in order that it may be possible to obtain a complete report of the total amount of these contributions given for the relief of the sufferers from the floods in China.

On the Report of Commission on Christian Higher Education in India

The report of the Commission on Christian Higher Education in India having been presented to the Foreign Missions Conference of North America by the vice chairman of the Commission, the Rev. William Adams Brown, D.D., this Conference now

RESOLVES (1) To receive this report.

(2) To place on record its sincere appreciation of the diligent and capable service of the Commission, and to instruct the secretary of the Conference to express to the members of the Commission the heartfelt thanks of the Conference; and

(3) To transmit the report of the Commission to the Committee of Reference and Counsel, with instructions to take such action with reference to the report as it deems wise and desirable after consultation with the North American mission boards concerned with higher education in India.

On World Temperance

Whereas, we have the assurance from missionaries working in many foreign fields that the traffic in alcoholic drinks is a distinct disadvantage to missionary work, and that the elimination of this traffic would contribute greatly to the success of their efforts to win men and women to personal commitment to Jesus Christ, and to bring about a Christian social order,

Therefore, we record our earnest desire that the traffic in alcoholic liquor may be ended throughout the world. We recognize the responsibility resting upon Christian people for efforts to abolish this evil, and we suggest to the boards represented in the Conference that, through their properly constituted denominational agencies, they urge their constituencies to use their influence both individually and in groups to further the cause of world temperance, and to initiate and engage in programs of education to this end.

On World Peace

That we record our conviction that the establishment and maintenance of world peace is and should be a primary concern of Christians everywhere.

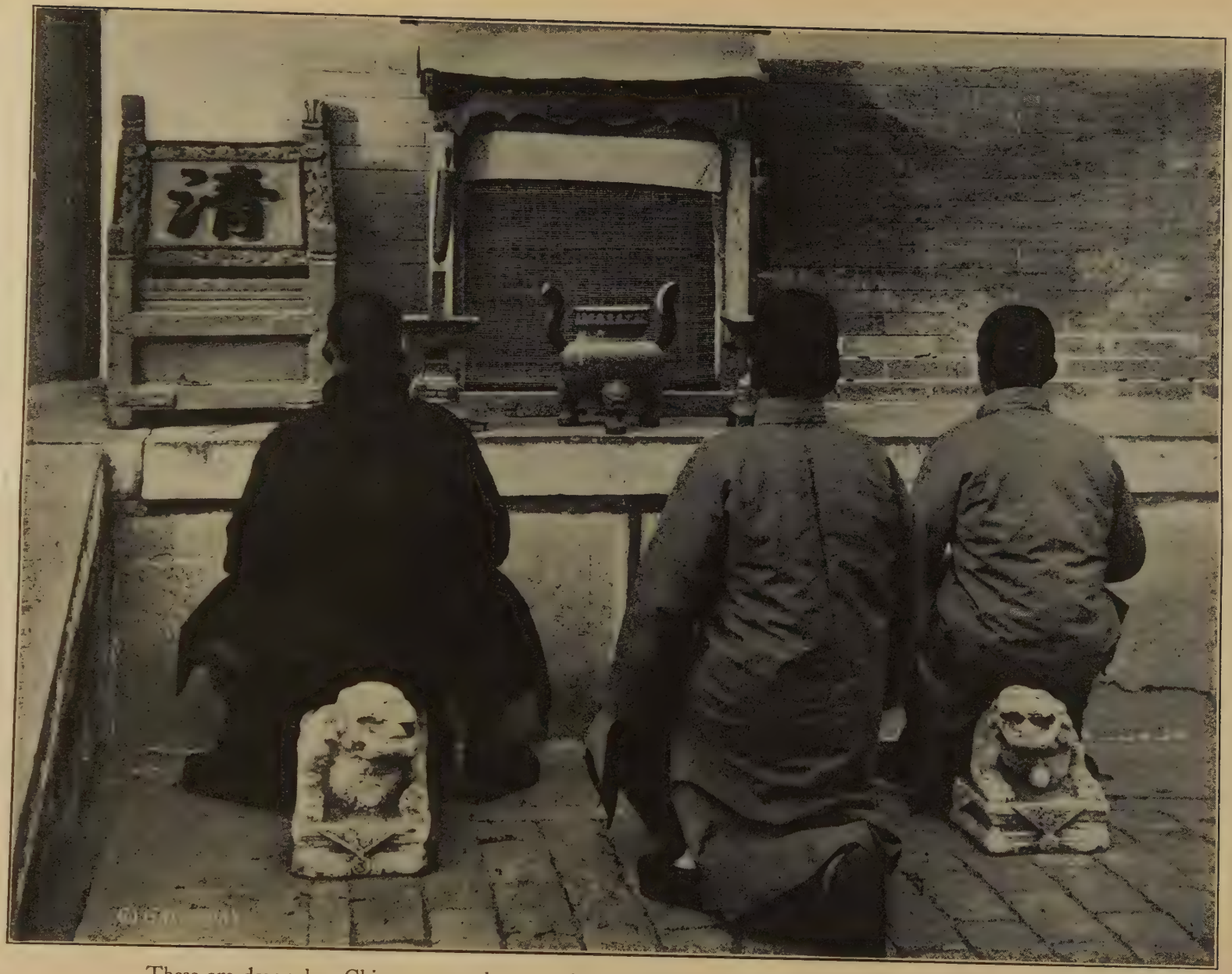
Moreover, we believe it particularly fitting that those who are interested in and responsible for the prosecution of foreign missions should unite in efforts to promote and secure peace throughout the world.

We therefore urge the boards here represented to call upon their own members and, through their properly constituted denominational agencies upon their entire constituencies, to engage enthusiastically and untiringly in efforts both individual and organized for the furtherance of this cause:

We also urge that the boards do all in their power to promote the success of the forthcoming Conference on Reduction of Armaments to be held in Geneva, Switzerland.

"The first work of the whole Church is to give the whole Gospel to the whole world."

"Love never asks, how much *must* I do, but how much *can* I do."



These are days when Chinese everywhere are drawing upon all the religious faith they possess. May they learn of Christ, the Peace and Power of God, and the "Hope of China"!

How the Situation in China Affects the Work of the American Board

By WYNN COWAN FAIRFIELD

TO date, February 16, 1932, the direct effect of the situation in China upon American Board work has been relatively negligible. The American Board has no work in Manchuria. Its work in Tientsin seems to have escaped more serious consequences than inconvenience and a temporary closing of schools because of the incidents there in November and December. The incident of the killing of two Japanese in Foochow, although it led to the temporary closing of schools in Foochow itself, was adjusted in a peaceful way. The Shanghai horror is still in process and it is impossible to forecast what may yet happen. A cable just received shows that there has been no injury to Dr. and Mrs. Frank Rawlinson, our only missionaries in Shanghai, or to the seven children of our Foochow missionaries who are studying there or to Miss Emily Hartwell who happens to be there for health reasons.

It is impossible for a series of events of this magnitude to take place in any country without affecting all of its life. A boycott on Japanese goods is bound to affect our Christian community in such matters as cotton cloth and enamel ware. Laboratories and hospitals will be seeking substitutes for Japanese glassware. Some schools have temporarily suspended classes so that the students could go on the streets and agitate for the boycott. Some schools which already had compulsory military drill as a government requirement have allowed the students to arrange for extra drill hours during their leisure time. Girl students are reported taking courses in military nursing and in at least one case joining the men students in military drill. (It should give us serious cause for thought that military drill was pushed in *Japanese* high schools *after* our R.O.T.C. development in American high schools and colleges.)

The more serious consequences lie in the sphere of spiritual attitudes. For years, in China, the most telling illustration of the strained relations between Jew and Samaritan has been the relations between Chinese and Japanese. The command "Love your enemies" has been interpreted to a large extent in the concrete terms of loving "even the Japanese." The National Christian Councils of Japan and China have been exchanging delegates for their annual meetings with obvious gains in personal acquaintance and respect. One of the teachers of Shantung Christian University organized a friendship tour of Chinese students to Japan last Summer which contributed to mutual understanding. Other efforts between leaders of the same Christian denominations in the two countries have produced oases of goodwill in the sterile desert of racial struggle.

The tremendous danger is, that the withering heat generated in these last months has dried up or will dry up these springs in the desert and that Christian men and women who happen to be separated in other interests by the wall of nationalism will forget that Christ made both one and broke down the middle wall of partition. No greater calamitous effect could come to our work in China and Japan than that Chinese and Japanese Christians should commence to hate and despise each other because they were Chinese and Japanese. God's tribute would then be rendered to the Caesar of nationalism.

PEIPING (Peking)

Rev. and Mrs. E. H. Ballou
Margaret Dow

Bridgman Academy (girls)

Laura B. Cross
Mabel I. Huggins
Maryette H. Lum
Eudora M. Fredendall

YuYing High School (boys)

Rev. and Mrs. E. T. Shaw

Yenching University (men and women)

Dr. and Mrs. H. S. Galt
Dr. and Mrs. Philippe deVargas
Dr. and Mrs. S. D. Wilson
Gertrude N. Wood

PAOTINGFU

Rev. and Mrs. H. W. Hubbard
Rev. and Mrs. W. R. Leete
Bertha P. Reed

Annie Gould Memorial School (boys and girls)

Isabelle Phelps

FENCHOW

Rev. and Mrs. E. W. Galt
Mrs. Gertrude C. Pye
Louise M. Meebold

Ming I High School (boys and girls)

Rev. and Mrs. P. R. Reynolds
Josie E. Horn

Harwood-Whitman Hospital

Dr. and Mrs. P. T. Watson
Mr. and Mrs. M. S. Burton
Gertrude Kellogg
Helen C. Ulrich

TAIKU

Paul L. Corbin
Rev. and Mrs. P. D. Dutton
Flora K. Heebner

Oberlin-Shansi Memorial Academy

Alzina C. Munger

Taiku Hospital

Dr. and Mrs. W. A. Hemingway
Dr. and Mrs. V. E. Wagner
Mr. and Mrs. A. C. Hausske
Mrs. Gertrude Taber Louis

TUNGHSIEN

Rev. and Mrs. W. B. Stelle
Alice B. Frame

Lu Ho Hospital

Helen L. Kintner

Jefferson Academy (boys)

Rev. and Mrs. H. S. Martin
Rev. and Mrs. G. D. Wilder
Rev. and Mrs. J. A. Hunter
Donald R. Fessler
Theodore Hodwalker

Goodrich School (girls)

Alice M. Huggins

North China American School

Children from North China Stations

TIENTSIN

Mr. and Mrs. J. H. McCann
Rev. and Mrs. R. E. Chandler
Mr. and Mrs. A. G. Robinson
Carolyn T. Sewall
Mr. Albert C. Grimes

Stanley-Chiuchen Schools (boys and girls)

Rev. and Mrs. H. S. Matthews

TEHSIEN

Rev. and Mrs. H. W. Robinson
Lucia E. Lyons

Porter-Wyckoff Academy (boys and girls)

Alice C. Reed

Williams-Porter Hospital

Myra L. Sawyer

LINTSING

Rev. and Mrs. L. L. Gilbert

Elizabeth Hospital

Dr. Alma L. Cooke
Valley L. Nelson
(en route to China)

Who a

On this page we are assembling for Board missionaries now in China. Chinese associates.

AMERICAN

Black squares: Permanent sta

Ellis Bible School

Rev. and Mrs. D. R. Wickes
Alice E. Murphy

TSINAN

Cheeloo University (men and wom

Rev. and Mrs. C. A. Stanley
Rev. and Mrs. L. V. Cady
Miss Luella Miner

n China

the names and locations of American
space make it impossible to list their

NS IN CHINA

ck circle: Temporary station.

NGHAI

ev. and Mrs. Frank Rawlinson
merican Board children in Shanghai
American School

NGKOW

emporary headquarters for Shaowu
Mission
Dr. E. L. Bliss
Rev. E. D. Kellogg

DIONGLOH

Rev. and Mrs. A. O. Rinden
Laura D. Ward

Junior High School

Lyda S. Houston

Pagoda Anchorage Hospital

Dr. and Mrs. C. L. Gillette

INGTAI

Rev. and Mrs. G. W. Shepherd
Lucy B. Lanktree

FOOCHOW

Rev. and Mrs. W. L. Beard
Rev. and Mrs. W. H. Topping
Mr. and Mrs. L. J. Christian
Rev. and Mrs. R. W. McClure
Helen H. Smith

Foochow College (boy's high school)

Rev. and Mrs. R. R. Shrader
Susan E. Armstrong
Leona L. Burr

Wenshan Girl's School

Eunice T. Thomas
Stella M. Graves

Union Kindergarten Training School

Bertha H. Allen

Union High School (boys)

Mr. and Mrs. G. M. Newell
Mr. and Mrs. G. A. Thelin
Rev. C. L. Storrs

Women's Bible Training Institute

Josephine C. Walker

Fukien Christian University

Rev. and Mrs. F. P. Beach
Mr. and Mrs. Roderick Scott

Woodhull Hospital

Dr. Lora G. Dyer
Hazel M. Atwood

Christian Union Hospital

Dr. and Mrs. N. H. Lewis
Jennie Jacobs

CANTON

Union Normal School

Edna Lowrey

ON LEAVE OF ABSENCE

Chengtu, Szechuen

Jessie E. Payne

RETIRED IN CHINA

Mary E. Andrews
Paotingfu

Emily S. Hartwell
Shanghai (temporarily)

Dr. and Mrs. F. F. Tucker
Wutingfu, Shantung

IN AMERICA

North China Mission
Rev. and Mrs. R. M. Cross
Rev. and Mrs. L. M. Outerbridge
Rev. and Mrs. L. C. Porter
Dr. and Mrs. H. L. Robinson
Hazel F. Bailey (returning March 5)
Grace M. Boynton
Grace M. Breck
Constance Buell
Abbie G. Chapin
Helen Dizney
Anne B. Kelley
Mary L. McClure
Emma B. Noreen
Marian T. Parsons
Margaret A. Smith
Ruth E. VanKirk
Gladys M. Williams
Mrs. June Whitaker Bauleke

Under Appointment

Mr. and Mrs. M. H. Wheeler
(sailing March 6)

Foochow Mission

Rev. and Mrs. E. H. Smith
Rev. and Mrs. S. H. Leger
Dr. and Mrs. H. E. Campbell
Martha Wiley

Shaowu Mission

Rev. and Mrs. C. H. Riggs
Mrs. E. L. Bliss
Mrs. E. D. Kellogg
Mrs. C. L. Storrs
Nellie M. Walker
Walter H. Judd

We fancy that this lama of Peiping is praying for China these days.

"A Christian Thinker and Teacher"

WITH the passing in his eighty-eighth year of Dr. Lucius O. Lee on January 22, those who knew him best went back in thought to his active missionary days in Turkey: to the time in 1880 when, after a short pastorate in Owosso, Michigan, he joined the Marash Station of the Central Turkey Mission; to his Bible class work and his preaching in the three Armenian Evangelical churches of Marash; to his superintendency of the Marash Academy for Boys; and his advisory work in the Mission's College for Girls at Marash; to his connection with the Marash Station Committee, composed of both Americans and Armenians, that had in charge the important extension work through the outstations. They saw him painstakingly working over those station accounts for the Mission treasurer, and patiently attending to business transactions with the men of the city, and carefully watching over property and other interests in relation to government and law. They remembered, too, how his interests and duties led him in the work of the Mission as a whole, including a share in the management of Central Turkey College at Aintab and in the activities of the Evangelical Association of Churches.

But probably the greater number of Dr. Lee's friends will remember him as the outstanding exponent of theological training; more particularly as the head of the Marash Theological Seminary, an office he held for 30 years. There, once in three years a small group of candidates for the Protestant ministry in Central Turkey—no more in number than the Master's Twelve—was gathered for a thorough three years' course. Upon these Dr. Lee poured lavishly the riches of his mind and heart—and lived to see from one class alone: four martyred in the massacres of 1909, and four in the deportations of 1915; one, a worker in South America; one, while acting as pastor in Aleppo of the large Immanuel Church, serving as evangelist of the "Friends of Armenia" (British) and as superintendent of that Society's School for the Blind in Aleppo; another, the pastor of the important camp church at Beirut, and still another, the evangelist and superintendent for all the Evangelical Armenian congregations in Greece.

In America, as well as in other parts of the world, there are upstanding spiritual leaders from among those 250 that came under the influence of this "Christian Thinker and Teacher." One of these wrote recently to his old master: "It is not possible to forget the lessons you taught so carefully: the importance of punctuality; balance in thinking; unbiased judgment; concise expression; physical exercise; broad-mindedness; the assimilation of truth to our circumstances. I recollect joyfully that you did not teach these lessons orally alone, but lived them out in your daily life. This is why you were able to seal upon us a lasting impression."

Dr. Lee's colleague in the Seminary at Marash, Dr. F. W. MacCallum, wrote from Istanbul in 1930: "As I look back to my seventeen years in Marash I can say that no other associate I have had has been so inspiring and stimulating to me as Dr. Lee. . . . He was one of the most fruitful of any of the missionaries who have served the Board in Turkey. . . . I have always been grateful that I had the opportunity of teaching in association with such an able man. . . . What I saw myself and what I heard from the students showed me very quickly that as a teacher Dr. Lee was a remarkable man. He was constantly bringing his pupils fresh thoughts and stimulating them in every way he could to think for themselves and to investigate. He was very fond of giving 'collateral reading,' the result being that no student passed through the Seminary without acquiring a love for reading the best books—really studying them and incorporating the thoughts thus obtained into his own thinking. . . . Dr. Lee was all the time ordering fresh books for himself, taking up new lines of study, and introducing new subjects into the curriculum of the Seminary. I know that students after an hour in the classroom with him usually came out in a perfect glow of intellectual excitement, and very often under the influence of deep spiritual experience."

Miss Ellen M. Blakely, who for many years

was an associate of Dr. Lee's in Marash, also refers to him as "a man of keen intellect and a great lover of books—not only theological books, but books on history and subjects in general." She mentions his great readiness to share all this with others, even to the point of taking endless pains in looking up some matter for his colleagues. Incidentally, she speaks of his organizing an "Educational Club" among teachers in Marash, and helping initiate a foreign missionary society (fifty years ago!) in the Girls' College so that the students might become acquainted with those of other lands and contribute to the Christian work among them.

Dr. Fred Field Goodsell who also was once a missionary at Marash, speaks of Dr. Lee's "remarkable intellectual curiosity," as a man "always eager to know what outstanding leaders were thinking," and ready to go to "real personal sacrifice that he might keep abreast of the times." He recalls "how contagious was Dr. Lee's enthusiasm for being alert," and how his students and associates never left him without having been "keyed up." To our Executive Vice-President "Dr. Lee's life in Marash for those thirty years was a record of wonderful Christian service."

President John E. Merrill of Aleppo College, from whose address at the funeral we have our title and other quotations, gives us one or two intimate glimpses of him whom he calls "Christian Thinker and Teacher":

"Dr. Lee's life was markedly intellectual. His mind was constantly at work. Part of his purpose with his students was the promotion of an active intellectual life, independent and accurate. He never would attempt to decide theological questions for his students, but placed all the facts before them and then told them that they must decide for themselves. He told once of chalking on the blackboard in the classroom, 'Accuracy is intellectual honesty,' and leaving it there for the students to ponder.

"Dr. Lee made large use of books. The library of the Seminary was a monument largely to his knowledge and wise choice. He scarcely ever traveled without taking books, and this was in the days when all traveling was done on horseback. When he went to the mountains for vacation in the summer he took along a box or boxes of books. On horseback he might be seen with a sling-pocket for a book over his shoulder. Presently he would take out the book and begin to read, and then the horse might pick his own gait and way.

"With this marked interest in intellectual affairs and in books, it was to be expected that his teaching would be full of stimulus and of new ideas. Constantly he was starting something fresh and new. On each of his furloughs in America he grasped the newest in constructive thinking and carried it back to Turkey. I have heard that when he first went out he was interested in Systematic Theology. From his first furlough he brought back Biblical Theology, just sprung into prominence, and to it his students received a thorough introduction. From his second furlough he brought back the study of the new science of Sociology, and from the third a great interest in the newer Education, which overflowed into the Marash Educational Club, uniting the teachers of the Christian communities of the city.

"The impression made on students by the impact of this mind was exceedingly strong. I have sat in discussions at Aleppo during the last few years, when the word went round and men grown gray in the ministry have clinched their positions with 'Dr. Lee used to say . . . ' or 'Dr. Lee . . . did so and so.' "

It is the opinion of Dr. James L. Barton that "Under Dr. Lee's administration the Marash Theological Seminary came to be one of the best theological training schools for Armenian young men in the entire Ottoman Empire," and that "through the successful operations of this Seminary under Dr. Lee the other theological schools in Turkey, one at Harpoot and one at Marsovan, put their courses on a more modern basis, and gave a more practical training to young men preparing for the ministry."

Dr. Barton believes that one of Dr. Lee's most distinctive achievements was his leading his Mission to a decision to open the work of theological training to candidates for priesthood in the old Gregorian Church.

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

More Complicated Every Minute

The inter-racial problem in South Africa is a more complicated matter than simply black and white coöperation, for there one finds 2,000 Chinese who have nothing in common with 10,000 Indians and 30,000 Eurafricans. In addition to these, of course, there are the predominating numbers of Bantus and Whites. So, representatives of all these groups met with a Scotchman, an Englishman, and an American in the home of Rev. Ray E. Phillips to talk the thing over. "What we have here is an increasingly rigid caste system of races which no existing organization aims at smoothing out," says Mr. Phillips. The result of the meeting was a plan for an International Club, which will endeavor to change this racial "No Man's Land" into a broad zone of fraternity. There are also many religious groups represented, including Moslems, Hindus, Parsees, Confucianists, and Christians. "Sympathetic understanding and Christian example will have to be kept at a high level by some of us Christians if we are going to make these men feel that the religion of the white man is different from the kind of thing they see practiced by a not-too-Christian legislating body in this land and by low-living Europeans," adds Mr. Phillips.

Knows What It Means

"Sahib, I have been to many Christian meetings and near many Christians, but I never understood till I came here to this hospital what was meant by the love of God," said a Mohammedan patient to Dr. Walter F. Hume of Wai, India, one evening as he sat by his bedside. "Why, I have seen that with my own eyes." The missionaries, when they go into villages to follow up patients, receive a royal welcome. The former patients invariably ask to have hymns sung in the hospital repeated, and to have a prayer offered in their homes.

Not So Different

Although it has been several years now since a foreign woman missionary has been able to spend much time in the country area near Tehchow, China, Miss Lucia E. Lyons reports with joy that on getting back once more into this field she finds that faithful and efficient work has been carried on by the Biblewomen. They don't go on in ruts, she maintains; often they are the first to see and develop new opportunities. The new little centers are enthusiastic, alive—but some of the older places are more discouraging. Why? Let Miss Lyons give the answer: "They seem so satisfied with themselves just because they are Christians, and have no conception of reaching out to outsiders, except to invite in the neighbors when one of the Biblewomen appears. In other words, *they are not so different from a lot of our church members at home.*"

A Lantern in Her Hand

"If I were not afraid to die I would commit suicide," wrote a young Japanese girl two years ago in an unsigned questionnaire at one of the mission camps. But a change came into her life following her contacts with the Christian workers, and she recently wrote a very different letter to Miss Alice Gwinn of the Doshisha, Kyoto, Japan. She referred to "A Lantern in Her Hand" which Miss Gwinn had given her to read. "It is very interesting," she said of the book, "and I love the poem on the first page of it:

> " 'Because the road is steep and long
> And through a dark and lonely land,
> God set upon my lips a song
> And a lantern in my hand.'

"I copied this and sent it to a friend of mine who is facing great trouble in her family.

"Of late I have begun to think that a trouble may itself be a blessing, though I cannot explain it well," continued the young Japanese girl. "I do not know if I could sing while walk-

Television Section

Station ABCFM

Two Kids and a Goat—or Three Kids

An object lesson in interracial comity. On the left: small daughter of a Chinese pastor in Lintsing, North China. On the right: Alan Morse Gilbert, son of Rev. and Mrs. Lewis Loder Gilbert. In the middle—where goats usually find themselves—the wee kid, anonymous. In this particular case we venture to affirm that he is glad to "be the goat!"

The Mechanics of Missions

"Dick" Smith and some of his boys at the American School in Talas, Turkey, "get out and get under." Class in automobile repairing, etc., is now in session. Detroit papers please copy.

You're Right! It's a Snake!

a poisonous puff adder. Thompson Mhlandhla, Mt. Silinda, East Africa, who is holding it, put his elbow on this attractive fellow during a prayer meeting in the tall grass. It was this same Thompson, with one or two comrades, who went into Portuguese East Africa, on an evangelistic tour of their own, meeting en route leopards, buffalos, snakes and other wild animals. Once a cobra rose in their path and bowed horribly. Again something soft sprang under foot. "A rabbit," thought Thompson, but it was not—it was another snake. On this trip the boys talked about Christ to 1338 persons and 35 definitely came out for the new way of life.

Those Delightful Lins

C. J. Lin, president of Fukien Christian University, and one of China's most able young Christian leaders; Mrs. Lin (Dr. Hui Ching Yen) formerly of the staff of Peking Union Medical College and a graduate of Johns Hopkins Medical School; AND Miss Jun 'Ching Lin. The latter is so charming we had to put her in twice. President Lin is a graduate of Fukien Christian University and Oberlin (M.A. 1920). Mrs. Lin is also an Oberlinite.

ing through a dark land. Sometimes I have not known what I was praying for, and sometimes I have not even prayed. I have often wished that I could find a light at the end of the road which I was climbing with panting breath, but now, having passed the most difficult part, I can say that I have had a lantern in my hand all along, though I little knew how bright it was. I do not think my troubles were greater than those of others; only this could be said: they were as hard as I could bear with my strength, and now I understand that God has always been bearing the load with me. I feel very thankful, and understand a little the words, 'My yoke is easy and my burden is light.' I may miss the light sometime in the future when other troubles come, but I shall not forget that I have a lantern in my hand."

Ella Hoxie Breaks Up a Party

Wild screams from a hut in the enclosure at the Sholapur Criminal Tribes Settlement, India, caused Miss Ella Hoxie to do a little investigating. She found seven adults and two children encouraging a woman who was "possessed of a god." She was "tuning up" very successfully, says Miss Hoxie. Ordinarily she was an unusually intelligent Bhampta. "None of the grown-ups seem to be very far removed from superstitions," comments Miss Hoxie, "but in the younger generation we see hopeful signs." No one invited Miss Hoxie to stay, but she stayed just the same. She began by making mild inquiries. "The god must have his way," she was told. "But what do you want?" she insisted. "Is somebody ill or are you afraid of something that you encourage a respectable woman to act like this?" Outside the door a former office worker was vainly trying to hide his head. He muttered, "She is sacrificing herself to the god for the sake of her son who is ill." "There must be some mistake," said Miss Hoxie firmly, "there is only one God and He does not take part in any such madness as this. It may be the devil but it isn't God, and what is more, He cannot send a blessing to any of you while you indulge in such practices and teach little children to do likewise. I am pained beyond measure to see you men sitting here instead of being at work. Where did you get the idea that this is pleasing God?"

Somehow the atmosphere cooled off and the enthusiasm for spasms faded. The woman came out of her trance. Some of those peering in at the door shook their heads and said, "Yes, she is right. It is not what the God you tell us about would like. Our children tell us that often." And the party was broken up.

Just Loving Did It

"Just love him. God is love. Some day he will understand," said Mrs. William W. Woodard of Seoul, Korea, to a young Christian Japanese wife in Sapporo who passionately desired that her husband, a professor of engineering, also become a Christian. Then, the eldest daughter died. Sitting by her side, struggling with his tears, the father watched the girl's happy, fearless face as she waited for the end. "I know I am going to die," she said, "but do not cry. Heaven is beautiful, and there is no pain. Yesterday I regretted going because you have not yet found faith, but I know now that you will. Christ has lived in your heart, too, but you did not know it." Holding her father's hand she fell asleep. A few hours later the father said to Mrs. Woodard, "Thank you, thank you! You made death beautiful, glorious, for Chieko." And then came the letter, a few months later, from the wife stating that the young engineer had been baptized. "At last we are a united family spiritually," she exulted. "Just loving him did it."

Next June Will Tell Story

Ten boys straight from the soil. They form the nucleus of the village group which Rev. Paul E. Nilson of the American School for Boys in Talas, Turkey, is starting. They bring with them enough *bulgoor* and *yagh*—cracked wheat and fat—to last them through the winter. They wear rough peasant clothes, and beside their better-dressed city mates are not particularly impressive. "Next June will tell the story," philosophizes Mr. Nilson. And now comes later word that a lad in this experimental group has received the highest mark in his class during the first quarter. Looks as though we wouldn't have to wait until June to know the answer!

APPORTIONMENT RECEIPTS FOR THE YEAR 1931

	1931	*1930*	*Gain*	*Loss*
American Board	$967,828	$1,137,283		$169,455
Home Boards				
Am. Miss. Assn.	$168,656	$212,686		$44,030
Extension Boards	329,071	410,149		81,078
Ministerial Bds.	209,886**	239,648*		29,762
Edn & Foundation	134,863	162,704		27,841
Federal Council	5,244	6,375		1,131
	847,720	$1,031,562		$183,842
State Conferences and Home Missionary Societies	594,319	698,535		104,216
Totals	$2,409,867	$2,867,380		$457,513
Loss				$457,513

* In addition to figures furnished by Department of Apportionment Receipts, includes $15,339 reported by four states for 1930, used by their own Boards for Ministerial Relief, and $82,471 Christmas Fund Contributions.

** In addition to figures furnished by Department of Apportionment Receipts, includes $13,396 reported by four states for 1931, used by their own Boards for Ministeriel Relief, and $73,513 Christmas Fund Contributions.

These figures are slightly revised from those reported to the abbreviated Mid-Winter Meeting of the Commission on Missions. The percentage of total loss is now 16; for the American Board, 14.9; for the Home Boards, 17.8; for the State Conferences, 14.9. Unbudgeted figures are not included, except the Christmas Fund receipts of the ministerial Boards. It must be understood that the above figures are all provisional, pending what finally appears in the Year Book.

These figures show what the financial depression has done to our apportionment giving, in common with the similar giving of other denominations. (The Northern Methodist loss for year ending Nov. 1 was 16.75 per cent; Episcopal loss for 1931 was 15.28 per cent; Northern Baptist loss for seven months to Nov. 1, 8.38 per cent.) They also show the pertinency, indeed the necessity, for the Dollar Plan elsewhere described in this issue. *Five hundred thousand of us can, if we will, recoup the 1931 loss and help to prevent a disastrous retreat for our missionary agencies by an extra gift of a dollar—ten dimes—each.*

February 6, 1932. Charles C. Merrill.

The Bookshelf

Africa

"The Remaking of Man in Africa," by Mr. J. H. Oldham and Miss B. D. Gibson (Oxford University Press, paper, 2/6). We deal in this review with a very unusual book. It is unusual in the way it was written. The authors are not missionaries with experience in teaching school in Africa. They are co-workers in the headquarters staff of the International Missionary Council. But they repeatedly submitted draft chapters to groups of missionaries and missionary leaders on both sides of the ocean. Constructive criticisms thus received necessitated frequent rewriting or revision of portions of the book. Yet the authors frankly suggest that this book is only a step in the process of developing permanent convictions regarding the part which must be taken by the missionary in the remaking of man in Africa.

The book is unusual also in its emphasis on the Christian side of Christian education. "The

measure of our contribution to Christian education is the quality of our life with God and with our fellow men." "For the task of the Christian village teacher, Christian character and devotion are the first essential." We need to be shocked into a realization of the insidious danger of secularization in mission schools. This danger will not be averted by Bible courses in the curriculum. "The knowledge which we wish to communicate is not knowledge about God but acquaintance with God as a person." The authors state in modern terms the age-old purpose of the missionary whether in educational or evangelistic work. He has but one end in view—namely, "the salvation and perfecting of the whole man. Salvation means that nothing of the man should be lost or wasted, that he should be delivered from everything that thwarts or mutilates his growth, and that he should develop to the full the best that is in him."

This volume points with refreshing clearness to the necessity for the integration of the educational process with the life of the African community. "In the modern idea of a school the life of the tribe flows into the school and the work of the school flows out into the tribe, and the four walls of the school disappear." This principle is wholly opposed to foreign and isolated systems which fill the minds of the students with knowledge but do not equip them with wisdom. "The essential task of the missionary is not teaching but comradeship." He must be a comrade who shares with his pupils and their families the whole life of the African community, infusing into its every relationship the spirit and purpose of Jesus. Perhaps it is this function of Christian education which is least possible in a government school. Government education in an African colony is necessarily a foreign importation intimately connected with the foreign civilization which it represents. Hence, contrary to a somewhat widespread impression that all higher education, including teacher training, may be safely committed to government, missionary administrators are urged to lay first importance on the Christian training of teachers.

The authors in dealing with the tremendous upheaval which is produced by the impact of our modern civilization upon Africa point out that not one but two great forces are "determining the growth and character of African life." These "are the western civilization which is entering the continent, and the Africans' own heritage from the past." If this latter influence is neglected the African will "see no future for himself except in the servile imitation of the white man." The boys and girls "who are educated become buckets rather than pipes," catching something new to enrich their own lives but unable to pass it on to the tribe. Hence a whole chapter is given to the study of making the new education fit the old experience of life.

The appendices giving the essential facts regarding the educational systems in various parts of Africa are of great value as source material for those who are studying African education. Unfortunately the British Government appears to be the only government under which the principles enunciated in this most careful study may be freely introduced. Even in some parts of British Africa, such as Northern Nigeria, governmental regulations seem to prohibit the missionary from fully carrying out these ideals.

The conception of Christian education set forth in this volume applies "a searching test of the individual lives of those who, as teachers or in an administrative or advisory capacity, have to do with African education." As presenting ideals for all parts of the continent and even for missionary work in other parts of the world, "The Remaking of Man in Africa" will prove a most stimulating study.

E. W. Riggs

Gift Book

Desert Lore, by John Cutler Shedd, Ph.D. (J. C. Shedd, 5120 El Rio Avenue (E.R.) Los Angeles, $1.00) is one of the most charming of books one would like to give a friend—or give one's self. Printed on heavy pale-brown paper, with paper covers, it contains twenty-one full-page reproductions in sepia of rarely exquisite photographs by Willard Selwyn Wood and Spencer R. Atkinson of the desert in its varying aspects. Accompanying these pictures are remarkable poems by Dr. Shedd: The Fickle Desert, The Terrible Desert, The Friendly Desert, The Restful Desert, Desert Lure, and others.

One of these describes the way in which the desert remade a human wreck from "the haunts of frenzied men."

"In fine—she made a desert model
Built on nature's lines.
Then having fully seasoned him,
She planted in his breast
Ambition's sacred flame . . .
He found . . .
A land to love;
. . . . . .
A God a man can understand:
A soul at peace with all mankind."

That is the longest poem. There are others which contrast

"The Desert! The Desert! The Desert!
What a vixen is the desert!
She parches! She blisters! She burns! She slays!"

With quite a different aspect:

"The dying twilight ushers in
The glorious night . . .
From dark till dawn
The pageantry of night
Stamps its seal of benediction
Upon the desert's mystic charm."

Dr. Shedd, who has been for many years professor of physics in Occidental College, is the son of noted missionaries to Persia, Rev. and Mrs. John H. Shedd, and was born in Urumiah.

Near East

Beyond the Sublime Porte, by Barnette Miller (Yale University Press, $5.00). This book is both scholarly and interesting. It deals with a very concrete subject—the palace of the Sultans of Turkey built on the beautiful point of land which one must round as he approaches the harbor of Istanbul (Constantinople) by sea, across the Marmora. It would be more accurate to say that it deals with the collection of palaces built on that spot since Mohammed II began to build, shortly after his conquest of the city in 1453 A.D. A great deal has been written by travelers across the centuries, both about the sultans and about their capital and palaces, but Professor Miller is not content to give impressions merely or to transmit opinions. She is concerned with producing an accurate picture of the setting of the life and doings of the population of a most mysterious palace. She has done far more than familiarize herself with all available accounts of the palace. Her original research into the subject is most substantial. Her study on the spot has been both prolonged and fruitful.

Lest one think that this is a small subject, let it be mentioned that the palace grounds occupied an extensive area, underwent major changes rather frequently, and for many, many decades housed several thousand people. The annual meat supply of the palace population during the third decade of the eighteenth century was approximately 30,000 head of beef, 60,000 sheep, 20,000 veal, 10,000 kids, 200,000 chickens, 100,000 pigeons, 3000 turkeys and 324 hares—a fair supply for a small city.

The book abounds not only in careful studies of the architecture, art, customs, ceremonies, and affairs of state which were involved in the palace régime, but also in most interesting accounts of things into which pure curiosity loves to pry. I am thinking, for instance, of the section which deals with the kitchens of the palace, also of those that describe the harem life, even of those that are filled with the grim details of the methods and ceremonies of executions. I repeat, Professor Miller has produced a book which is both scholarly and interesting.

Without doubt the most important contribution to the sum of human knowledge which the book makes relates to the Palace School. Professor Miller promises us a monograph on this

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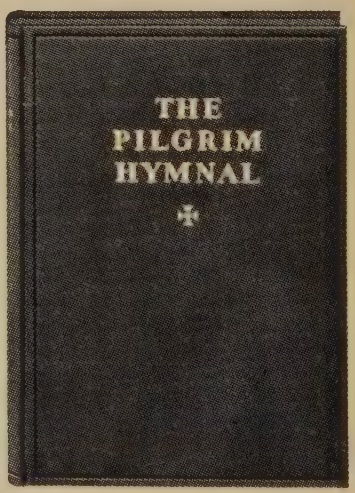

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subject alone but in the meantime devotes to it the third chapter of this book. In the course of her studies she discovered "an elaborate treatise on the Palace School by Albert Bobovi, a Pole, who was a page in the Grand Seraglio for nineteen years during the reigns of Murad IV (1623-40) and Sultan Ibrahim (1640-48)." This document, together with a critical review of other sources of information, reveals the astounding fact that at the time of its fullest expansion probably not less than six thousand pages were under instruction in this Palace School. Further, "during the period when the palace system of education was most effective, the full course of training extended over an average period of fourteen years." This school was without a prototype in the Moslem world. Careful study of its foundation and development leads Professor Miller to say that "in the comprehensiveness of its curriculum and in the length and severity of the training which it afforded, it appears to be equally without parallel in the general history of education." One who is familiar with the eagerness with which the present Turkish Republic is pursuing a new educational ideal is pleased to think of the part which the Palace School had in the development of a strong military nation as an earnest of what education tuned to peace and industry may yet do for modern Turkey.

This is an excellent book to furnish background for the thinking of diplomats and consuls, missionaries and business men, travelers and historians, all who seek to deal intelligently with one of the most progressive Moslem nations of modern times. The book is beautifully printed and beautifully illustrated, and so far as the present writer has observed, it is entirely free from annoying typographical errors.

FRED FIELD GOODSELL

THE ANNUAL REPORT

The Annual Report of the Board for 1931 has broken completely with tradition and the custom from the very beginning of its publication. Hitherto, the Minutes of the Annual Meeting of the Board have come first; next, the report of the Home Department and of late years of the Editorial Department. Then, the report of the work on the foreign field, taking each mission as a unit, giving first the names of the stations and the location of the missionaries, next statistics, then the survey of the year past and the report of the work of the schools and hospitals.

This year, after an Introduction by the Exec-

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utive Vice President, comes first of all, as it should, the account of the work on the foreign field, the most interesting parts at the beginning: the survey of the work in each country in strictly alphabetical order; the account of the work done in each school and hospital of the various missions, in similar order; the stations and the locations of missionaries; last of all the statistics.

After this section come the reports of the departments, Home, Editorial, Treasury. *Then* come the Minutes of the Annual Meeting, followed by the names of the Corporate Members.

The Mary Porter Legacy

ON an October day, there gathered in the First Congregational Church of Berkeley, California, for an annual meeting, a group of women, former directors of the Women's Board of Missions for the Pacific. An impressive feature of the day was the apportionment of funds from the interest of a legacy left by Miss Mary Porter, a former director of the Board, and also in her younger days a missionary in China. These gifts were announced after loving consideration: "$1,000 for a sterilizing outfit for Lintsing Hospital, China; $600 for a building and $200 for other work in Africa; $1,000 toward the furnishing of a library in Mazatlan, Mexico.

As one who knew Miss Porter, the writer tried to visualize the joy of this saintly woman, could she have known the harvest of comfort and cheer this fund consecrated to the Lord's work had brought.

We feel that the Federation of Congregational Women has in the life of Miss Porter and other missionaries of the Cross a priceless heritage which it is constantly passing on through new channels, year by year. We enter with courage and trust upon a New Year with its problems and perplexities which tax the minds of men and women everywhere.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

Mrs. H. Melville Tenney

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Our Stamp Corner

STYLES change in stamps as in everything else, and for such interesting reasons. There is always a reason it seems for a change of style in stamps. Some of you may remember the two Southern Rhodesian stamps which appeared in our November Stamp Corner, one of them of the 1913-17 issue, the other of the 1923 issue, so we believed, the one in current use. But our good friend, Mr. Orner of Mount Silinda, has just written us the following:

"I notice in "The Stamp Corner" of the HERALD just to hand, reproductions of some Southern Rhodesia stamps. This stamp shown is now obsolete as a new issue came into use in March 1931. The old stamp which you have reproduced, shows the King's head with a naval cap. As Rhodesia does not touch the sea at any point it did not seem very appropriate, so the new issue shows him without any hat at all. The 2d. stamps, which are used mostly on letters to England, and the 3d. stamp used for other foreign letters, both show the Main Falls at the Victoria Falls, which is the chief scenic attraction of Rhodesia. The reproduction does not do it justice by any means. There is a sheer drop of four hundred feet, and the surroundings are very beautiful. The Mount Silinda forest has often been referred to in recent years as rivalling the Victoria Falls in scenic grandeur, but it has not yet been reproduced on any of the Rhodesian stamps!"

Thank you, Mr. Orner, for your interest. We appreciate it, and hope you will send us more "write-ups" for our corner.

In January, 1932, there appeared a bi-centennial George Washington series of stamps in our own country. A good account of these will be found in the February issue of the *American Missionary Magazine*. There under "The Stamp Man Says" will often be found news of United States Stamps.

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Letters From Overseas

RAYMOND A. DUDLEY, TIRUMANGALAM'

"We hear much of 'Rural Uplift' or 'Rural Reconstruction' and something is being done. Inspired by his experience with the Y.M.C.A. our headmaster came back to start bee-keeping. One boy he is training went out six miles, stayed over night, hived and brought back a swarm of wild bees. Our Headmaster also secured some blocks and is printing cloth as well as dyeing it. He wanted to keep pigs. We bought four Berkshire pigs. When they came he took them out of the box and got over into the pen to care for them and for three days cleaned the pen. He says now he has 100 boys who are willing to clean the pen! That sounds tame to you, but it means a lot to us. There are an increasing number of educated men in India today who are rising above the age-long standards of dignity, and doing things.

"We built a little hand cart, loaded it and left it for the boys to draw over to the new compound. After a while the boys came with some of the load and without the cart. Why? All the other boys in town laugh at them if they draw the cart through the street. I told them to come back with me. A teacher and I drew the cart and asked them to come. They came—afar off! I told the Headmaster who was sick. In an hour the boys were on the bungalow veranda. 'The Headmaster called us and talked to us and we want a letter from you to him saying you have forgiven us for our conduct. He says he will not sleep until we get that letter.' "

MISS EDITH PARSONS OF IZMIR, TURKEY

"I want to tell about the municipal playground that they are getting started in Cesarea, under the combined efforts of a local committee, Paul Nilson and some of his boys, and Mr. Burhans of the American Friends of Turkey, loaned from Angora for the occasion. They secured from the city almost the only open square where there are trees. There are grass plots and two small reservoirs of water. One end has space for two volley ball courts. When I was visiting there they had plenty of swings, two slides, horizontal bars, teeters, all going violently. Cesarea is a hot, dusty place in summer, with nothing at all for boys to do, and many of the children are left to themselves by the older people when they go out to the harvest fields. So you can see what a place like that with two or three people to see fair play means to them.

"The most interesting thing about a village school we visited near there was its principal—such modern ideas, so enthusiastic! He teaches the boys not only school subjects but village industries, because these are generally carried out by very poor methods. There is so much cheese-making in Turkey, for instance, that he thought the boys ought to know how to do it the very best way: he has installed machinery and brought a man from Switzerland to teach them.

DR. LORRIN A. SHEPARD OF THE AMERICAN HOSPITAL, ISTANBUL, TURKEY

"For a long time I have been eager to share with you in some more definite way something of the joys and satisfactions of the work you are doing through this hospital. It is your hospital and we want you to feel that it is yours. I get a little thrill whenever I think that for eleven years it has been on the job night and day, ready to receive any who might come to it for help or advice, whether they are Americans living here or travelling through, or people of any other nationality whatsoever. It gives real satisfaction to think of the eighty nurses who have already gone out from this school, well-trained not only in the scientific care of the sick, but in that sympathy and friendliness without which science falls short of its best. Twenty-five young women, our present pupils, are building up the tradition of the school. Figures mean little, but it does mean something that your hospital has already made it possible for three thousand babies to be born with a much better chance for life and health than they could otherwise have had, and that their mothers have been saved much dread and suffering."

This, That and the Other

Rapid Progress in Marshall Islands Schools

"The progress of pupils in Micronesia under native instructors is so slow that they reach marriageable age before they get very advanced training. For many years the boys' school in Jaluit has had no classes with a foreign teacher for a full year at a time. But for the past year Rev. and Mrs. George Lockwood have stayed right in Jaluit, and "this year of sticking by a class long enough to give the pupils anything like the opportunity that our children have in America has convinced us that some of the pupils are able to reach much higher standards and make much more rapid progress than they have ever done. We need another American family as the minimum force in maintaining a proper standard of our training school for boys. The fact that we have no native teachers of normal school grade is no sign that we cannot develop some to that grade. Nor is it proof that we do not have some helpers who have very valuable training and experience. Unquestionably the most highly trained of the island teachers is Mr. Claude Heine, son of our associate in the mission work, Rev. Carl Heine."

A Japanese Quaker Works for Peace

He joined the Society of Friends in America some time ago. Recently Rev. Frank Huntley sat next him at a lunch in Kyoto Hotel. "It is enough to simply touch greatness once in a while and I basked under the light of Dr. Nitobe for two hours. He is Japan's finest example, chairman of her delegation to the Institute of Pacific Relations, was her only representative at Geneva who did her the credit she deserves, a deep scholar, liberal thinker, and master of four or five languages and literatures. . . . He told me all kinds of wonderful things about Japanese and Chinese phonetics. Japanese had kept alive pronunciations which have not been heard in China since the ninth century, 'just as you Americans have preserved some Elizabethan idioms which died in England with the passing of Shakespeare.' Suddenly he was called upon to speak . . . and told us of the success in international accord of the recent institute at Shanghai. 'If members of an institute which does not profess to be under any religious auspices can find on the slippery ground of international politics at such a time as this such a terra firma of international rapport, how much closer to the real solution of these problems should you people come whose hearts have been touched by revealed religion.' "

Girls' School, Izmir

Bristol Hall, Izmir

was opened on November 20, 1931, according to Miss Edith Parsons, principal of the American Collegiate Institute of Izmir. A ceremony was made of inserting the name-plate, the Vali and the American Consul speaking briefly and Mr. Luther Fowle from Istanbul giving a little history of the relations of the American Board with Turkey, the girls singing their school songs in English and Turkish. Afterwards there was open house for parents and other friends.

The New Patriarch of Jerusalem

was Archbishop Thorgom of Cairo before his promotion. He is "a man of strong character and splendid education," writes Rev. Ernest C. Partridge of Izmir, Turkey. "He is an author of note, having several books to his credit. He has always taken a deep interest in the preparation of a higher type of men for the ministry of his church."

And Here We Have the New Domestic Science Building!
The Matsuyama Girls' School is rejoicing in improved facilities for homemaking in Japan. The new building is at the right.

A Matsuyama Dedication

The Household Science Building of the Girls' High School, Matsuyama, the cornerstone of which was laid last April, was dedicated on October 15, 1931. Miss Amy Welcher of Connecticut, who with her sister was on a trip to the East, could, as a Corporate-member-at-large of the American Board, officially present the building to the school and the community. She pointed out the fact that the money for the building had much of it come from those whose gifts meant sacrifice for them, and pointed out that true gratitude lay in a wise use of the building. Miss Hoyt as principal accepted it from the Board and expressed her hope that through classes taught in it and practice gained in the model Japanese house which is an integral part of it, the future housewives and mothers of this part of Japan might be better fitted for their tasks of developing Christian homes.

Miss Judson and Miss Hoyt With the Japanese Teachers of Matsuyama Girls' School

Booker T. Washington in Turkey

His *Up From Slavery*, first got out in the old Arabic letters by International College, was reprinted two years ago as one of the *Muhit* publications and 800 copies were sold to the Government for use in Turkish public schools.

One teacher who had taken to drink and the neglect of his duties confided the story of his disappointed hopes and despair for his life to another village teacher who had invited him to his own home for three days of intimate fellowship. One morning his host read to him a few pages from the first chapter of *Up From Slavery* and from the last chapter in an attempt to show him that if Booker T. Washington could change from the condition of a poor slave boy to the eminence of an educator honored by Harvard, surely there was hope for anyone. The host then went off to his day's work; on his return he found that his guest had read the whole book through and was thinking deeply.

A month later the teacher, who had meanwhile taken hold of his school, interested adults also, and preached against drink in the coffee houses, visited his host again. He said he had been reading from Booker Washington's life every morning, had been praying too, had been doing all he could to help the people of the village, and had never been so happy in his life.

"In the Country of the White Lilies"

"Surely," writes Rev. J. Kingsley Birge of the Publication Department, Istanbul, Turkey, commenting on the story told in "Booker T. Washington in Turkey," "it is a great thing to be able to work with the Government in a type of publication that gets such results as this.

"I feel greatly encouraged also to note that in doing such work we are working in complete harmony with the same type of thing the Government itself is doing. A book called *In the Country of the White Lilies*, written by a Russian named Gregory Petroff, translated into Turkish from Bulgarian, is one of the most inspirational books I have ever read, especially from the point of view of one working among the rural population.

"The book tells the story of the transformation of Finland during the last hundred years. It is astonishingly frank in telling of the influence of religion in changing life. It is published by the Department of Education and recommended by the Department of National Defense to be read by all officers in the army. It has a fine chapter on the relation between officers and soldiers in barrack life, and how barracks should be turned into schools. That is just what is happening in the Turkish army now. In 1929 a copy of this book was given by the Department of Education to each graduate of the normal schools in Turkey. There are several other books of this kind that the Government is getting out. Nothing going on in this country makes one feel more hopeful than to see how seriously and intelligently some of the leaders in the Department of Education are trying to build up a real effective teaching force for the country."

Professor Panaretoff's Bequests

We chronicled the death in April of Lydia Gile Panaretoff, who before her marriage taught under the Board in the school which has since become Constantinople College. In October her husband, Professor Stephen Panaretoff, died in Washington, D. C., where he had been Minister from Bulgaria from 1914 till a few years ago. His valuable library is bequeathed to Sofia American College, together with $3,000 for a scholarship and $500 each for prizes named for his wife and son (who died in the world war), for students in the College. To Robert College, from which he was graduated and where he taught from 1871 to 1914, was bequeathed $1,500 for the library; and $1,500 to Constantinople College in memory of his wife, $2,000 to the Red Cross Hospital in Sofia, various bequests to other Bulgarian schools, and $25,000 to establish a Panaretoff Library for the University of Sofia.

"Oh, Please, Are There Any Old Spectacles on Hand?"

asks Dr. Harriet Parker Vaughan of Manamadura, South India. "The poor village Christians come asking me for them, and I have none." Has any reader of the MISSIONARY HERALD some he could send her? Harvey L. Meeken, 14 Beacon Street, Boston, Massachusetts, will send on any sent to his care.

Can Anyone Spare a Good Used Piano?

The Girls' School, Doshisha University, is in desperate need of some. The music department has worked with less equipment and in poorer quarters than any other, and practice rooms have been so damp and often impossible to heat, that the department has not tried to have good pianos. Now, the cheap locally made instruments are most of them in such condition that they can scarcely be used.

But in the new building there are to be several teaching rooms and a little group of tiny practice rooms at the back. So it seems wise to the director of the department, Miss Julia Clapp, to have pianos that will last better, good makes that will stand up under eight or ten hours of daily use.

Are there not many good pianos in homes where they are little used since radio and other devices have taken their place?

Pianos sent to a school enter Japan free of duty. Japanese girls greatly desire to study western music: it is a great help in their homes. Out of the 1400 students in the Girls' School there is a long waiting list of would-be music pupils who cannot be taught for lack of practice pianos and rooms.

Baby Welfare Center, Ahmednagar

"collects some heartbreaking cases," writes Rachel Barnes. "Last Saturday morning a Hindu mother brought two babies, both terribly undernourished because of poverty. The six months' old baby weighed five pounds, and the two-year-old baby weighed ten. A Sunday-school class is adopting the expense of daily milk and medicine for them. The babies will be weighed every two weeks in class, and the children will learn the value of milk as food, besides having the satisfaction of helping.

"Every morning sees a long line of tiny bathers looking much like a family of little ducklings enjoying a shower, for we have no tub, a cup and busy hands serve the purpose. After the baths a circle is formed and we sit, arms folded, hair glistening with oil, faces shining, and listen to a story, look at pictures, or play with balls until our milk is ready. We have learned not to grab, but to wait until our cup is handed to us. Some of us have codliver oil, some have bad eyes to be treated, some have tonic, whatever we need Tarabai sees that we get it. Some of the doctors in camp have become interested in baby welfare work and are going to help open a new center in the city."

Personalia

Rev. Frank Rawlinson, editor of *The Chinese Recorder*, was severely ill at the time the December issue was passing through the press. The Editorial Board took the opportunity of expressing their sympathy, "their thankfulness for his returning health, and their appreciation of all his valuable services during the many years he has acted as editor . . . His independent and vigorous thinking and the vital prophetic note back of his challenges have awakened us all to new and more serious thought. We are thankful for the courage with which he has faced the facts and perils of today and tomorrow, and for the wide perspective that is born of his world sense and warm heart, leading him to work for a new world of love and mutual understanding, and larger faith and holier purpose." Resolutions were passed officially expressing this appreciation.

No International Problem Here

Baby Miyagawa of Kyoto, Japan, poses with "Grandma" Frances Parmelee who for forty-three years worked under the Board in Japan and is now living there as a retired missionary.

Rev. Edward L. Nolting of the American College, Madura, now on furlough, has been awarded a fellowship by Union Theological Seminary, New York. Usually

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five missionary fellowships (yielding $750 a year) and two missionary scholarships (yielding $450 a year) are available annually for missionaries on furlough and for especially qualified nationals of mission lands. "Candidates should be persons of special attainments or promise who have already been engaged in actual Christian service, not undergraduate students. Applications for 1933-1934 should reach the Seminary by January 1, 1933."

Rev. George Allchin, formerly of the Japan Mission which he has been revisiting, celebrated his eightieth birthday there on January 10. As he laid out the present grounds of Kobe College he was naturally asked to do something for the new site, and gave a month's service laying out the paths and roads of the new campus. He returned to America late in January.

Rev. James J. Banninga of Pasumalai, India, who has been very prominent in the movement toward church union, has been invited to speak on church union to three important church groups. He was invited by the Bishop of Travancore to preach in the cathedral at Kottayam to the Diocesan Council of the Anglican Church on December 22. He was invited by Bishop Abraham of the Mar Thoma Syrian Church to speak December 23 to their Evangelistic Association. And he was invited to preach on January 31, 1932, a sermon in the Cathedral at Calcutta before the Episcopal Synod and General Council of the Church of India, Burma, and Ceylon. The Metropolitan was anxious to have one of the Free Churchmen speak to the members of the Episcopal Synod so that they could visualize more fully some of the personalities and principles involved in church union.

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Dr. Kenyon Butterfield, who returned in September, 1931, from his year spent in surveying rural conditions on mission fields, has been appointed to serve as counselor on rural work for the coming year to the International Missionary Council. He will continue his correspondence with missionaries and will lecture at seminaries and agricultural colleges. His report on his year's work is entitled *The Rural Mission of the Church in Eastern Asia* and can be secured from the International Missionary Council for $1.00 for the paper bound, $1.50 for the cloth bound, copies.

Rev. Frank C. Laubach is to conduct a number of one-day schools to demonstrate his method of teaching illiterates at the rural workers' institute which the Rural Work Committee of the International Missionary Council is planning to hold in March in the Philippines.

Charles Olds, son of Rev. and Mrs. C. Burnell Olds of the Japan Mission, Edward Pye, son of Rev. and Mrs. Ernest Pye of the Near East Mission, and Robbins Strong, grandson of Rev. Sidney Strong, who was a corporate member of the Board and went on one of its deputations to Africa about thirty years ago, are members of the soccer team of Oberlin College. Captain Rasooli learned the game in Persia, Francis Kribs in India, Halsey Wilbur in China, Archie McLeod in England, and William Schneider in Switzerland, which bears out President Wilkins' statement that soccer is the most universal team sport.

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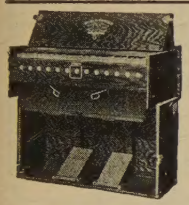

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The Chronicle

APPOINTMENTS

January 5. Miss Lavinia Scott of New Haven, Connecticut, as a teacher in Inanda Seminary, South Africa.

January 5. Miss Marion Kingman of River Edge, New Jersey, for a three-year term as teacher of Home Economics at the American School for Girls, Adana, Near East Mission.

January 5. Miss Mary Beth Torrey of Elberton, Georgia, for a five-year term as teacher in the Junior School for Missionary Children in the West Central Africa Mission.

FURLOUGHS AUTHORIZED

January 5. Rev. and Mrs. George C. Lockwood of the Micronesia Mission, beginning in the spring of 1932.

January 5. Rev. and Mrs. W. H. Topping, Rev. and Mrs. Arthur O. Rinden, Dr. and Mrs. Neil H. Lewis, Rev. and Mrs. R. R. Shrader of the Foochow Mission, beginning in the summer of 1932; Mr. and Mrs. L. J. Christian of the Foochow Mission, beginning in the spring of 1932.

ARRIVAL FROM THE FIELD

December 24. In New York, Mr. and Mrs. Samuel J. Curtis of Mt. Silinda, East Africa Mission.

BIRTH

January 22. At Madura, India, a son, Edward Vining, to Rev. and Mrs. Edward G. Nichols of the Madura Mission.

MARRIAGE

January 14. At Seattle, Washington, Miss June Whitaker of North China and Mr. Charles Bauleke.

DEATH

At Auburndale, Massachusetts, Rev. Lucius O. Lee, D.D. Connected with the Central Turkey Mission, 1880-1910.

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